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ABSTRACT

This report describes economic development projects that were funded during 1994-95 by the First Nations Development Institute. The Institute was established in 1980 to help tribes build sound, sustainable reservation economies. Through the Eagle Staff Fund, the Institute regrants funds for culturally viable economic development projects from a pool of resources, provided by a consortium of funders committed to Native American development. Twelve economic development projects are described and related to the primary elements of culturally appropriate development, which include control of assets, spirituality, kinship, and personal efficacy. Projects include the InterTribal Bison Cooperative, which has returned buffalo herds to the Plains tribes; the Nez Perce Young Horseman Program, which has involved young people in revitalizing traditional horse culture; the Mni Sose Intertribal Water Rights Coalition, supporting efforts of Missouri River Basin tribes to assert control over their water rights; the Kalalea Farmers Association in Anahola, Hawaii, which has allowed families to be self-sufficient by marketing vegetables that are normally imported; the Hopi Foundation that develops programs to meet the cultural, economic, and spiritual needs of the Hopi tribe; and Touch the Earth Foundation, which develops tribally operated ecotourism camps that pay for youth camps where tribal elders work with young people. The booklet also covers the Oweesta Program, which addresses the critical lack of access to credit and capital in Native communities; policies of the Institute; a list and brief description of the 40 economic development projects funded by the Institute; a list of foundation and institutional supporters of the Institute during 1993-95; and a financial report of the Institute as of June 30, 1994. Includes many photographs. (LP)

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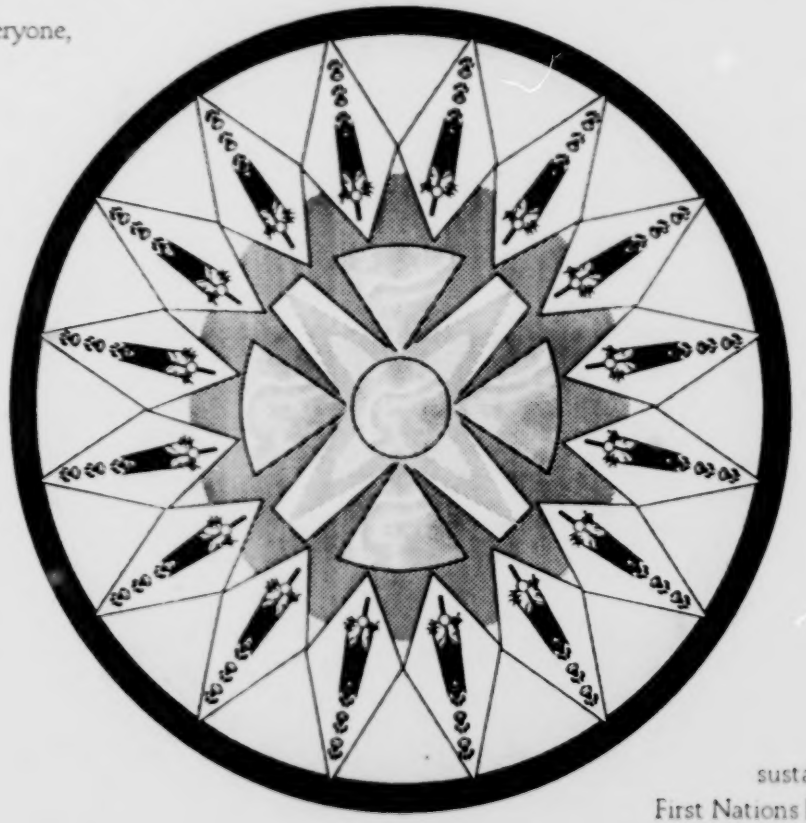
BIENNIAL REPORT
1994/95

Philosophy

A Native American tribe is more than the sum of its parts. It embodies the mystique of community, the circle of inclusion. Within each member it generates powerful feelings of cultural solidarity. That precious spirit cannot survive without the underpinnings of economic development.

But the development must be for everyone, for the tribe as a whole — not for just a few. That is the Native American understanding.



Practice

First Nations Development Institute was founded in 1980 to help tribes build sound, sustainable reservation economies. First Nations helps tribal members mobilize enterprises that are reform-minded, culturally suitable and economically do-able. Our strategy coordinates local grassroots projects with national program and policy development initiatives to build capacity for self-reliant reservation economies.

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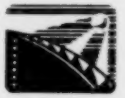

BIENNIAL REPORT
1994/95

PRESIDENT'S MESSAGE

Rebecca Adamson
President
First Nations Development Institute

My daughter connects me to today. Her daughter will connect me to tomorrow. Thus, more than anything else in my life, I am taught by creation and learn that which is sacred through my children's children. Connected through their lives I come to understand my connection to all life. All things are bound together. All things connect. What happens to the Earth happens to the children of the Earth. We have not woven the web of life. We are but one thread. Whatever we do to the web, we do to ourselves.

The indigenous understanding has its basis of spirituality in this recognition of the interconnectedness and interdependence of all living things, a holistic and balanced view of the world. Modern science is just now beginning to catch up with such ancient wisdom. Clearly, Bell's theorem on quantum physics, Einstein's theory of relativity, and Heisenberg's Uncertainty Principle indicate that how and when we look at subatomic particles affects what we see. Stated in simpler terms, atoms are aware of other atoms.

According to this law of nature, a people rooted in the land over time have exchanged their tears, their breath, their bones, all their elements — oxygen, carbon, nitrogen, hydrogen, phosphorus, sulfur, all the rest — with their habitat many times over. In the words of Diné traditionalist Ruth Benally Yinishye, "Our history cannot be told without naming the cliffs and mountains that have witnessed our people. Here nature knows us."

Every society organizes itself politically, socially, and economically according to its values. In spiritual terms, this is evolution. In human terms, this is development. The issue of development, more than any other issue, is the battle line between two competing world views — the Euro-American values of individualism, domination, exploitation, and separation versus the worldwide tribal values of kinship, balance, reciprocity, and interconnectedness.

Western economists like to think of economics as value neutral, a system operating separate from its surrounding environment; which in and of itself denies the totality of the whole. Based upon their belief system, economists assume a scarcity of resources and individual appetites that are nearly insatiable. In other words, unlimited desires competing for limited resources. Subsequently, the values to be realized are competition, materialism, acquisition, accumulation, ownership, growth, and immediacy.

For Native people, the whole, not merely a part of it, establishes a dynamic system of being, which gives rise to the order of things. The tribal belief

system assumes an ecology of life and appetites that are satiable. In other words, prosperity is achievable within the limits of Creation. The affirming value system includes harmony, prudence, reciprocity, distribution, kinship, sustainability, and concern about future generations.

Such values-based development will provide lessons on how we reorganize our future, making spirituality central to all elements of our lives, both in work and personally. Pulitzer Prize-winning journalist William Raspberry, in a Washington Post editorial entitled *"The Power of Spirituality,"* noted that successful programs almost always have a spiritual base, but, "it doesn't get mentioned in the surveys and evaluations and requests for funding. There are no blanks on the form for spirituality — we don't yet have the scales to weigh the ability some people have to provide the spiritual element."

There is an emerging recognition of the need for a spiritual base, not only in our individual lives, but also in our work and in our communities. The profound vision within First Nations' culturally appropriate development reaches well beyond Indian Country. Given the opportunity and resources to explore development and develop their own answers, Native people will create unique, culturally relevant and sustainable economic systems for themselves, for their children, for their children's future, and for all children's children, so that we all can live in balance and harmony with the sacred.

Rebecca and Neva Adamson

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THE INSTITUTE

First Nations Development Institute: A Vision We Can Live With

Native Americans know the wholeness of Creation, but they also know how to heed the task at hand, grounding themselves in mutual duties that maintain the tribe for generation after generation.

Traditionally, mutual duties were not to be questioned; rather, their fulfillment over time gave rise to a mutual regard for one another and the environment. From that regard sprang a spirituality whose articulation today — "We Are All Related" — is only the capsule endorsement of complex, enduring values.

Based on those values, historic cultures developed that had as their hallmarks balance, reciprocity, connection, care for ourselves and our environment out to the seventh generation of our young. Our visions did not chase the horizons but followed the great herds, the birds and salmon runs, the cycling seasons, the hunter and gatherer, the horse and rider.

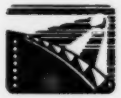
Still today for Indian people, traditions distilled from ancient, sustainable ways of life divulge a vision of prosperity achieved through the vitality of connection, within the limits of Creation.

But though our vision may rise above our current material distress, a grounding in assets and resources is integral to an independent, sustainable future. Without that grounding, the tradition of a sustainable prosperity is like a hunting or fishing tribe without the great herds or the seasonal catch to provide assets in validation of the larger vision.

Native Americans today face stark choices. Too stark for statistics. Too stark especially for the vulnerable young.

First Nations Development Institute is providing viable options for Indian people, through economic development projects crafted within the values of our culture. For 15 years, First Nations has worked with tribes and individuals across the country to mobilize successful models of tribal self-reliance. The teamwork has resulted in real successes that have brought systemic, lasting change to Indian Country. Now, these projects have been folded into the Eagle Staff Fund, established in November 1993. First Nations also maintains an ongoing Policy Department and the Oweesta Program.

First Nations represents economic development we can do for ourselves, because it is based on a vision of ourselves we can live with.



The leading way in which First Nations supports Native people in search of their own solutions is through the Eagle Staff Fund: A Collaborative For Native American Development. The capital committed to First Nations for regranting through the Eagle Staff Fund is the first pool of private resources in support of culturally viable, reservation-based, Native-devised economic development initiatives.

Eagle Staff Fund grants are holistic, answering to development principles rather than program categories, so that individuals and groups are compelled to design programs that contemplate the cross section of community needs — economic, environmental, spiritual, cultural, political, social and health needs. Many Eagle Staff Fund projects address all or several of these needs:

- Buffalo herds are returning to the Plains tribes, in spirit and as a central resource, through the InterTribal Bison Cooperative.
- Elements of the horse culture are beginning to ride again through career-minded projects like the Nez Perce Young Horseman Program.
- Missouri River Basin tribes are mobilizing to assert control over their water rights through the Mni Sose Intertribal Water Rights Coalition.
- Native American-owned businesses are attracting clientele on their own terms, as reflected in the Native American Business Association of the Coeur d'Alene Reservation.
- Individuals are taking initiative for the future benefit of tribes, as in the ginseng project at Neah Bay.
- Throughout Native America, the next generations of Native people are structuring new patterns for themselves through the sweat lodge, the kiva, the hogan and long house, the traditional knowledge and ceremonies, the environment and its resources, witness components of the programs underway at White Earth Land Recovery Project, the Hopi Foundation and Touch the Earth Foundation, among others.

These and other projects of First Nations Development Institute are in the early stages of restoring a sustainable Native American future. As Native Americans explore development on their own terms and test their own answers, they will evolve a larger vision for all of us. In time they will create unique, culturally viable economic systems for themselves, their families and tribes, in balance and harmony with each other and the environment.

This is the task at hand. First Nations' Eagle Staff Fund is grounded in this great duty to our future. Eagle Staff Fund grantees are laying the groundwork for achieving this great vision. As Native America enters a hopeful new era, and First Nations its 15th year, we pray that many eyes will turn to this eagle's flight.

The First Nations Approach

First Nations' development approach is in part social reform — changing attitudes and behaviors — and in part hardheaded financial planning: retaining and accumulating assets.

Experience has taught us that the only effective economic intervention strategy is a project, any project, which increases and improves the tribal communities' control, accumulation and retention of assets.

Asset development provides three unique points of departure that other economic strategies do not. One: assets change the way people think and interact with the world. Assets yield various behavioral consequences, such as enabling people to focus their efforts, allowing people to take risks, creating orientation toward the future, and encouraging the development of human capital. In the words of Michael Sherraden, "while incomes feed peoples' stomachs, assets change their heads."

Two: assets are the basis of any job creation. Just as a single intervention strategy such as housing can take on numerous and varied approaches — construction projects, lending programs, rental subsidies, single units, multi-residency, rehabilitation and self-help, etc. — so can the targeted approach of asset development. In addition, starting from a point that recognizes the wealth within reservation communities is the best approach to building the tribes' capacity to think and act strategically, because the process takes place within the context of meeting their own needs.

And finally, another advantage the promotion of assets embodies that no other economic strategy does is the increase and expansion of options. This increase of economic choices, absolutely crucial to expanding tribal development, is dependent upon an intervention strategy that is broad enough to fit into each diverse community's circumstance and to leverage resources.

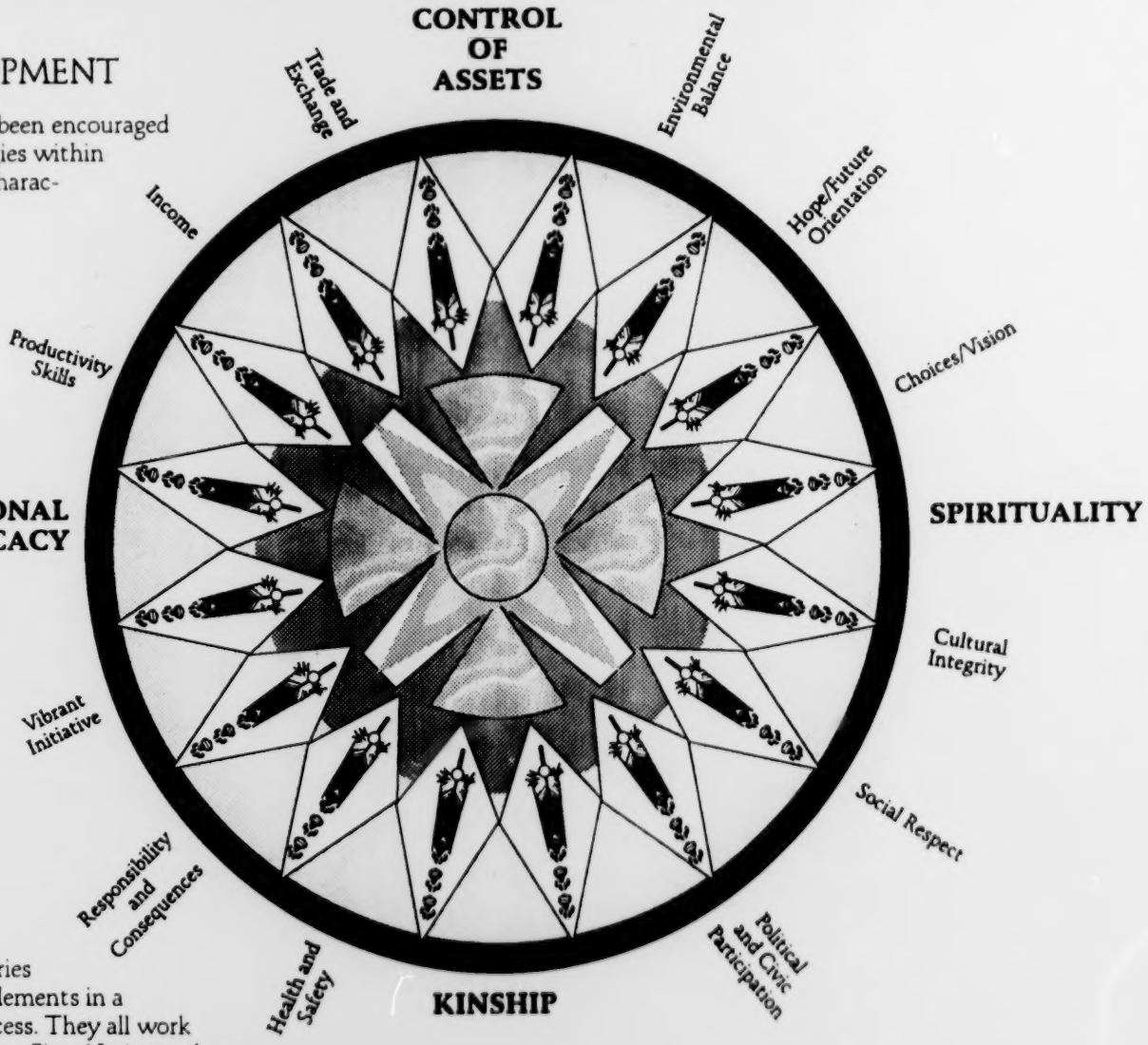
By allowing Native American individuals and groups to develop their own economic development projects, ownership of the project is assured, and hence the potential for the project's success is greatly increased. By working closely with those implementing the project, First Nations can increase the human capacity, resulting in increased capability and development opportunities.

An old adage rings true: development is something people do, not something done to them.

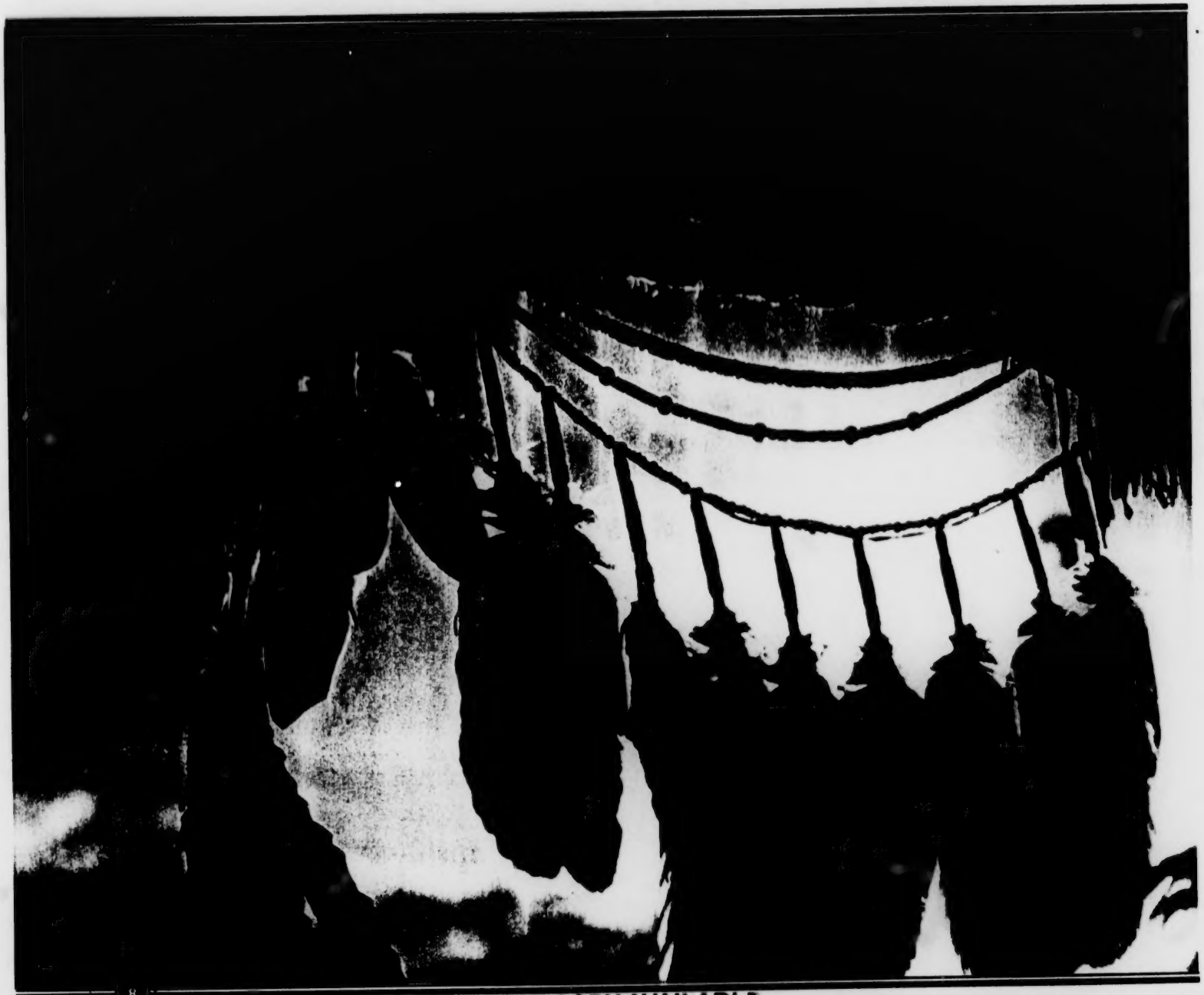
Elements of Development

When Native Americans have been encouraged to craft development strategies within the values of their culture, characteristic patterns of development practice have emerged.

Considered over time, these patterns of cultural aspiration define a values system that is characteristically indigenous — instinctively driven by spirituality rather than materialism, kinship rather than competition, personal efficacy for community benefit rather than individual gain, control of assets for the future rather than short-term accumulation of wealth.



These primary elements of development in Native American communities are not funding categories of the Eagle Staff Fund but leading elements in a traditional holistic development process. They all work together to produce outcomes. Because First Nations takes a holistic approach to Native American economic self-determination, projects we assist and fund cut across many different issues and several elements of development. But in some projects one element may stand out from another.



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EAGLE STAFF FUND

EAGLE STAFF FUND GRANTEES

The Eagle Staff Fund: A Collaborative For Native American Development grows directly out of First Nations' 15 years of hands-on experience in Indian Country.

Through the Eagle Staff Fund, First Nations regrants funds for culturally viable economic development projects from a pool of resources, provided by a consortium of funders committed to Native American development. For the first time on this scale, Native Americans are being encouraged to build their culture and beliefs into their projects. Their response has already demonstrated the truth of what First Nations has learned from long experience — namely, that many ideas and projects with enormous potential for Native American development have gone unrecognized or, at best, under-capitalized.

By recognizing and supporting a range of projects no other funding source has the skill and experience to guide successfully, First Nations has turned a previous small handful of field projects into a multitude. The $1.5 million in Eagle Staff Fund grants awarded through mid-1995 represents only a beginning, but a remarkable beginning. The 40 grantees extend from New Jersey to California, from Alaska to Hawaii, and many points in between. Their activities span the spectrum of development, as the stories of only a few indicate.

The Eagle Staff Fund takes its name from the staff, hung with eagle feathers, that represented special societies in traditional Native American social life. Most of the societies performed a special function, such as various duties of the harvest and growing seasons, ritual enactment, policing or celebratory dancing. The eagle feathers represented their "groundedness" in that function or, in today's terminology, kept them "on track."

Control of Assets:
InterTribal Bison Cooperative and Fort Belknap Community Council

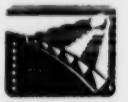
ASSETS

Today, tribes and Native American people are seeking control of their assets, their land base, their natural resources, financial capital, and their very culture. Without that control, long-term development cannot occur.

The birth of a female white buffalo calf in August of 1994 was soon hailed by Arvol Looking Horse, Keeper of the Sacred Buffalo Calf Pipe, as a sign that "healing would begin" for Native people.

Coming from a spiritual leader, the words must be considered in their spiritual sense. But they can be considered in another sense. For as a total resource to the Buffalo Nation, the buffalo would bring a holistic material healing as well.

Hope is now building that when the buffalo makes a comeback, he will bear a whole culture on his ample shoulders. Parts of the former tall grass prairies, once under the plow, will again feed the great herds. Tribal lands, once taken for homesteading and allotment, will again provide range. Native spirituality, once centered in the buffalo and held to be equally threatened with extinction, will assert itself as part of the "value-added process" in a buffalo-based economy. And the Plains tribes, once imprisoned in prairie ghettos, will begin to restore their wealth through sovereign control of their defining asset.



But like any newborn thing, the buffalo's resurgence will take care and nurture. The InterTribal Bison Cooperative is trying to provide it by finding innovative ways to distribute buffalo among tribes, either through the generosity of tribes with surplus herds or by arrangement with member tribes and various federal wildlife agencies.

The next step is to develop the buffalo as an asset by establishing herds, channeling herd growth and maintenance into a traditional track, controlling the slaughter and processing operations, and organizing the sale of meat and byproducts for maximum profit.

If the tribes can maintain control of the buffalo, environmental and health benefits would follow. The return of native prairie grasses for the buffalo to feed on would eliminate prairie dog infestation, and get a start on restoring the natural ecology by reclaiming many acres from chemical fertilization. As the grass-fed buffalo regained a dominant place in the Native diet, the lean protein-rich meat would make headway against the high incidence of heart disease and diabetes among Native Americans.

A process is now underway among ITBC's 36 member tribes toward development of a marketing plan for bison meat and byproducts. One of the tribes, the Assiniboine and Gros Ventre of Fort Belknap, is proceeding with a pilot plan for marketing buffalo meat that focuses on maintaining the buffalo as buffalo, rather than reducing them to glorified cattle.

"Native American raised buffalo" will mean, among other things, that the buffalo are allowed to roam rather than being corralled in feed lots, nourished on native grasses rather than high fat grains from a trough, and processed by a mobile unit traveling between the member tribes rather than transported to slaughter in panicky droves whose racing blood leaves its mark on the quality of meat. Just as vegetable products rise in desirability and price once they are "certified organic," so buffalo that are "Native American raised" will find a more lucrative market niche. The natural virtues of bison meat, low in fat, high in protein — and tasty! — give the tribes a good start on their goal. So does the buffalo's special reputation among domestic, European and Japanese consumers.

The small but growing herds of the ITBC member tribes are in the development phase, according to Mike Fox, director of the Fish and Wildlife program at Fort Belknap. "We're really not at the point yet where we can market them." But standard commercial price lists indicate the likelihood of high profits once that point is reached.

"It doesn't mean just putting buffalo back here. It means pursuing traditionalism with business sense and business with a sense of tradition."

Specific "mini-plans" — one for marketing meat, one for hides, another for bones and skulls, and so on for each possible use of the buffalo — will offer 36 member tribes a choice of markets without forcing intertribal competition.

Whatever the ITBC member tribes decide about buffalo marketing, not every tribe will go to market.

But they are all in the cooperative because its purpose reaches beyond market economics to maintaining the integrity of the Native world view, whether it be of the environment, spirituality or their own history with the buffalo.

"It doesn't mean just putting buffalo back here," says Fred DuBray, president of the InterTribal Bison Cooperative.

It means providing sustainable economic development through the widest possible circulation of wealth, in this case the buffalo and its byproducts. It means establishing political direction within the tribal context (where Traditionalists and Progressives are more important than Republicans and Democrats) by pursuing traditionalism with business sense and business with a sense of tradition. It means environmental conservancy for the seventh generation. It means rebuilding a sense of spiritual harmony with the whole of Creation. It means restoring the social fabric of the Buffalo Nation.

"It all has to be done holistically," Dubray says in closing, "so that none of these things is more important than the other. All these things need to happen, simultaneous. All those things that make a people, what people do to make a nation."

White Buffalo Calf Woman

During an encampment long ago of the Teton tribes, the people were hungry. Two men went out to hunt. They met a young woman, beautiful to the eye. One of the men lusted for her and was consumed by snakes that appeared out of the air; his bones fell where he stood.

The other man returned to camp, telling the people a holy woman would come to succor them. The woman appeared and gave the people the sacred buffalo calf pipe. She showed the people how to use it in prayer, and taught them the value of buffalo, women and children.

She left, telling the people she would return. As she departed, still in view of all the people, she rolled over on the earth four times and arose a female white buffalo calf.

PERSONAL EFFICACY:
Nez Perce Young Horseman

If personal efficacy — the ability to make things happen for oneself and others — is the leading characteristic of entrepreneurs, then the entrepreneurial spirit is riding high at Lapwai, Idaho.

The Nez Perce Young Horseman Program has gone one better than personal efficacy. They are engaged in an act of creation so daring the project director, Rudy Shebala, calls it "gambling with our own history, to some extent. But if we don't, we can go on the way we've been going, which isn't very good."

The gamble is that a new breed of the Appaloosa or "Nez Perce horse," far from tarnishing the tribe's credibility with the equestrian set, will come in a winner within the horse industry. One payoff would be the rewards that go with the winner's circle. But the greatest payoffs would be tribal pride in a revitalized tradition and the confidence that comes of taking a risk and sticking with it, something every entrepreneur has to learn.

"It's an experiment," Shebala says of the horse breeding initiative. "There are risks. It's easier to go along with the modern Appaloosa than stick your neck out. Any time Indians do something for themselves, it's going to be tough. But we feel we have something to offer and something to stick with."

It takes 30 years to establish a new breed of horse by national registry standards. But it has taken no time at all for the tribe and tribal youth to adopt the Nez Perce Young Horseman Program. The program has put youth in touch with tradition and the tribe in touch with its future — its youth — as only a program crafted within the values of the culture could have done.

The basic rule of any entrepreneur is to mobilize resources. In addition to the horse breeding program now underway, the Nez Perce Young Horseman Program includes youth training in the basics of horsemanship and development of a computer data base pertaining to the Appaloosa. The tribe has provided free lease of a building that serves as a stallion barn. Surplus vehicles from the tribe have worked out for transportation, a vital consideration for remote communities. Nez Perce Limestone Enterprise donated 960 tons of dirt for a riding arena and hauled it with their own manpower, time and equipment. The Forest Products Department made an $1,800 loan for arena sand. The Community Health Representative office presented CPR and first-aid training sessions. A University of Idaho Upward Bound teacher offered computer simulation training to the riders. In-kind donations have totaled approximately $200,000 to date.

"A lot of people even donated their kids I guess," Shebala chuckles. The main obstacle so far has been

EFFICACY

Traditionally, the value placed on individual accomplishment was critical to the existence of the tribe. Native American children were taught from an early age to "think for yourself and act for others." What could be a better starting point for developing entrepreneurs? What differentiates tribal societies from the entrepreneurial West is that individual achievements are valued in terms of their benefit to the extended family and to the tribe.

parental fret that the great tradition of Nez Perce horsemanship may not have transferred fully yet to the young ones.

But the kids are doing just fine, says Jon Yearout,

riding instructor and trainer. In the first year of the summer program, most of them came to him knowing little or nothing of horses. But from bridling, saddling and grooming the horses, they proceeded by summer's end to riding from the arena to main street for a parade — "and their confidence level just really took off."

The only incident has been a minor kick, and support has moved beyond in-kind donations and kids. The tribe has committed to the program on a continuing basis, and the Nez Perce Tribal Employment Rights Office granted the program $40,000 in Job Training Partnership Act wages under a summer youth employment program. This grounding of a tradition in tribal assets proved vital to validating the program's larger vision. Otherwise, Shebala says, kids would have worked elsewhere "to make their school clothes" and the Nez Perce Young Horseman Program would have been "just recreational evening riding."

Instead, in the fall, young people in last year's program helped in cattle round-ups and rode the tribal ranges, enforcing land lease regulations. Not only did they enforce tribal lease law for the first time in 50 years, they also championed the environment by ending the customary overgrazing of reservation pastures.

"That was really something for the kids," Yearout said, "because they could see they were doing something useful or needed with their riding."

They got out into the mountains on trail rides. They worked in the hot sun, hauling feed and building fence. Through an innovative arrangement between the program and local horse breeders who have donated stud fees, some of the youth are even earning their own foal with "sweat equity." And when the job ends along with the summer, an equine curriculum awaits them in the reservation

schools. It includes a course on how to bead the traditional Nez Perce martingale (a harness strap to prevent horses from rearing).

In only the second year of the program, word has gotten out among Nez Perce youngsters. "Now, every kid around wants to get in our program," Yearout said. "We could handle 40, 50 kids if we had the money."

But the shortfall in federal JTPA funds this year won't be insurmountable if the spirit of initiative maintains itself, Shebala feels. The program has no quarrel with the modern Appaloosa Horse Club; but after years of watching Nez Perce in traditional regalia participate in rodeos and other events touting non-Indian devotion to "the Nez Perce horse," it had come to seem the tribe was inching away from its heritage into someone else's legend.

Not any longer, not between the training and the education and the prospects for a new breed of Nez Perce horse, conceived in terms of what turquoise and silver are to Southwest tribes.

"To be able to have something like that and offer it. ... There's nothing militant about it," Shebala explains. "If we're going to be known for it, we need to be involved in it. Everything's being done on our behalf and in our memory, and we're still here. Historically we're legends. So by god let's capitalize on it if we can."

KINSHIP

In the traditional Native system, kinship was the basis for distributing wealth and assets, as well as the culture and its values. Today on the reservations, recognition of often vestigial kinship systems and their role in economic redistribution can be the first step in a development strategy.

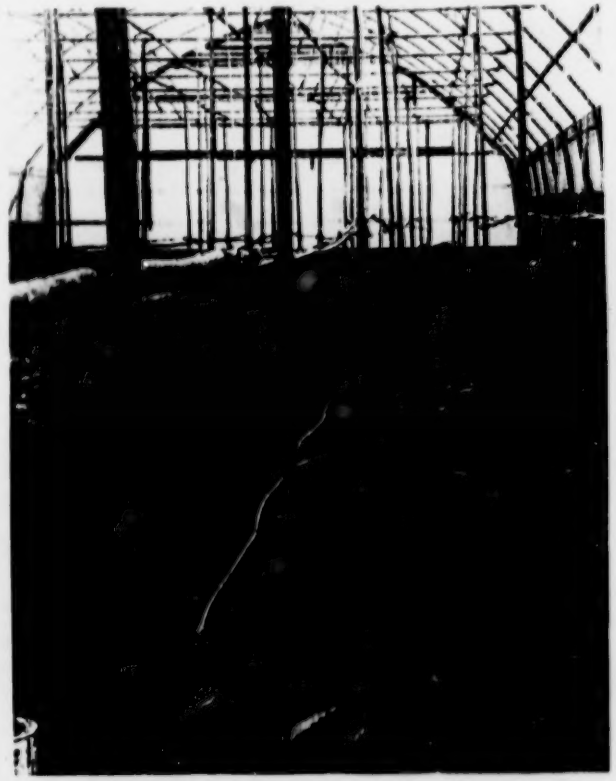
KINSHIP: Kalalea Farmers Association

If Kalalea Farmers Association builds it, Hurricane Iniki can take it away. But if they grow it in a spirit of kinship, the people will come and establish it within the community. Nothing will uproot it then.

This might be the moral of a project that began with an organic growhouse in Anahola, Hawaii. The project lost a promising start when the hurricane destroyed an organic vegetable growhouse. But they tried again, restoring the original growhouse and purchasing a second. This time when the prefab growhouse reached Anahola from the mainland, project manager Jimmy Torio threw out the manufacturer's nuts and bolts and welded the growhouse together.

Now that the growhouses aren't going anywhere, the project is moving out. An Eagle Staff Fund grant has enabled the Kalalea Farmers Association to pick up where it left off, with expanded growing area and organizational ambitions that extend from the community growhouse to backyard greenhouses, and on to the processing and marketing of organic vegetables.

Profit is there to be made. Hawaii imports 85 percent of its foodstuffs, according to Torio, including those vegetables favored by the warm dry climate — tomatoes, zucchini, cucumbers, squash, pumpkin. The hindrance to homegrown agriculture has always been insects; but the association's first experience with the growhouse proved that enclosed plant rows repel the threat. Local organic produce not only has the market niche that goes with the "certified organic" label; it can also under-



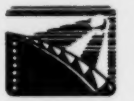
cut the going rate for imported produce because of lower transport costs.

Based on conservative plant yield and market price estimates, and allowing for the inevitable non-productive plants, Torio calculates that a growhouse will gross approximately $18,000 in its first year of operation. From there he hopes to add growhouses. A more distant goal is to establish backyard organic greenhouses that would make Native Hawaiian families self-sufficient, not only in Anahola but throughout the eight Hawaiian islands.

Torio is convinced that if Native Hawaiians can purchase fresh organic vegetables through Kalalea Farmers, they can market their own through the association. And if the association can establish growhouses, community members can establish greenhouses in their own back yards.

The project started out as a bid for self-sufficiency at Anahola, sparked by a low-cost land grant from the state Department of Hawaiian Homelands. A pre-hurricane surplus crop inspired the association's larger vision: that the accessibility and profit of small organic gardening would prove the key to Native self-sufficiency.

But that in turn depends on reviving the vestigial kinship networks in Native Hawaiian villages. Traditionally, the mountain bands would trade taro (*kalo* in the Native Hawaiian tongue, a starch-based food staple), river shrimp and game from their traditional use areas for the salt, fish and *limu* (seaweed) of bands that lived near the beaches. Crops from the *'aina* or land (in Hawaiian literally "that from which one eats") were accessible to everyone through the unquestioned cultural attribute of generosity in the sharing of resources. These and other sovereign practices eroded with the 1848 *Mähele* or "division" of land into privately owned acreages on the Western model. Tellingly, the word *mähele* in Ha-



We've established a networking attitude, so we don't overlap. If you're growing tomatoes, we'll be growing zucchini, the other fellow will be growing cucumbers.

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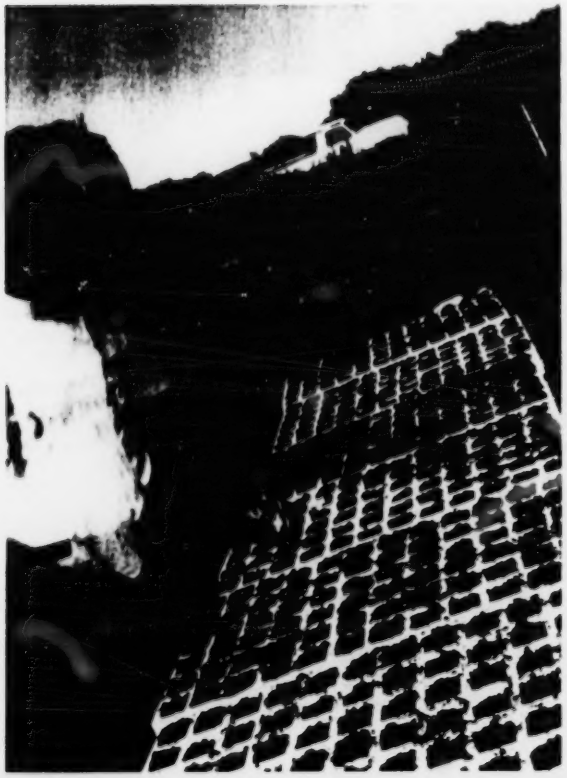
waiian has the connotation not merely of division but of "sharing."

The modest project underway at Anahola has potential for restoring *máhele* to its original — its Native — meaning. For Kalalea Farmers Association has followed the simple principles of communication and sharing in promoting kinship over competition in all of its dealings. The approach has proved vital among Native and non-Native growers alike.



For if the project were competitive in the Western sense or dependent on federal resources, it would face a homespun Iniki of resentment and jealousy among Native Hawaiians, accustomed to what Torio calls "the hands-on, depend on the government treatment." On the other hand, non-Native outdoor growers, dependent on chemical insecticides for any crop at all, at first feared the prospect of widespread competition from enclosed organic growhouses, until Torio explained that the project is not about beating the human competition. It's about beating the bug competition to its customary quarter of the vegetable crop through enclosed growing areas. The full crop made possible by enclosed growhouses is the margin necessary to allow for Native self-sufficiency through small organic gardening. It's not enough to corner the Hawaiian vegetable market, or even close.

"We've already established a kinship with the other vegetable growers on the islands," Torio said. "We've established a networking attitude, so we don't overlap. If you're growing tomatoes, we'll be growing zucchini, the other fellow will be growing cucumbers."

Because Native Hawaiians are no longer concentrated on the mountains and beaches but live throughout the eight Hawaiian islands, the association has made a video of its procedures. Torio has obtained a wealth of knowledge about small organic gardening in Hawaii, and he loves to talk about it when he's not putting his knowledge to practical use in the growhouse.

With the reborn project's first crop not even due until August 1995, there is much to be done before Kalalea's master plan for the islands becomes "the vine-ripened tomato at the end of the tunnel," in Torio's characteristically jaunty phrase. But the project's guiding vision has already been realized. The little closeness known as kinship has returned to Anahola, hurricane-proof.

SPIRITUALITY: Hopi Foundation

"Unity of vision is by far a greater governance tool than anything else."

So Loris Minkler, associate director of the Hopi Foundation, describes the impact of an Eagle Staff Fund grant. The grant has prompted community involvement in development through renewed commitment to Hopi traditional teachings.

Hopi teachings have come down through the oral tradition, "consistently being taught in a number of different ways." One of them, *itam naap yani*, means "we're responsible for our destiny," Minkler said. A looser translation would be "work ethic." The Hopi Foundation adopted it as the theme of its Eagle Staff Fund grant program.

The strength of *itam naap yani* is reflected to this day in the dislike of Hopi villages for subservience to outsiders. The Hopi Foundation made its reputation with a program that worked within this traditional autonomous instinct to bring Hopi-controlled solar power into the villages through a revolving alternative loan fund. The project has specific cultural and environmental dimensions too, as intimated in a poem by Gilbert Timeche entitled "Solar Electric Enterprise":

The sun, our father, the sun above.
We are strongly depending on him to warm the earth for us
with his sunshine.
The seeds we are planting,
with his warmth they are able to come up and grow.
In this way,
everything around here will start to blossom
and get green
and the good life comes about.

Otherwise the project has to speak for itself. The close hold Hopis keep over certain of their cultural traditions, combined with zealous views within each village of what it should be like, can act as a disincentive to healthy change. As the Hopi Foundation began to have doubts about how much it should do out in the villages, board members made the decision to tap *itam naap yani* for community involvement in the foundation's work. By drawing on the power concealed in traditional teaching, the foundation hoped to seize upon *itam naap yani* as a proactive principle.

"Hopi people needed to be the umbrella leadership for the organization," Minkler says. "We recognized that our involvement with the community had to be greater."

Adds Barbara Poley, executive director, "There are many things from the outside that could benefit our people, but they need to be the ones to decide how it can help and how much they want. Our people have the direct say-so over their lives."

Hopi people have always said as much. More to the point, they are living up to the responsiblity in Hopi tradition for guiding collective destiny. In

SPIRITUALITY

From spirituality you gain your sense of vision, your sense of yourself and your meaning within the community, and within the larger universe. From that vision, you gain an ability to direct your choices. For Native people, spirituality means a resurgence of traditional values, beliefs, and ceremonial activities, a sense that healing of our souls and circumstances must take place.

response to the message of *itam naap yani*, village residents are becoming involved with the foundation to a much greater degree, exercising direction over a variety of community-initiated development projects of the Hopi Foundation. The board has

strengthened itself internally as well. Minkler hopes that every one of 10,000 Hopi will be involved with the foundation board members at some point.

A long-awaited project for rehabilitating Hopi Clan houses is now underway. These houses, the most ancient continuously occupied structures in North America, are still in active use in each of the 12 Hopi pueblo villages. According to Hopi Foundation literature, they serve as centers of ceremonial life, gathering places for clan instruction of Hopi youth, homes and secure areas for clan "Ancients" and other important entities, exemplars of "pueblo-style" architecture, and as part of the village "Kesonvi" or plaza.

But throughout the Hopi villages, hundreds of these traditional clan houses are severely deteriorated. Some are being repaired inappropriately, with incompatible modern materials and techniques. However, a Hopi Foundation pilot project has demonstrated that the clan houses can be conserved with a sensitivity to both the structure and Hopi culture. The current restoration project is the first in several generations to rely successfully on traditional Hopi trade techniques and materials.

Another community-initiated project of the Hopi Foundation is the health forum. The Hopi acknowledge that healing is needed in their communities. How the healing should be done is problem-

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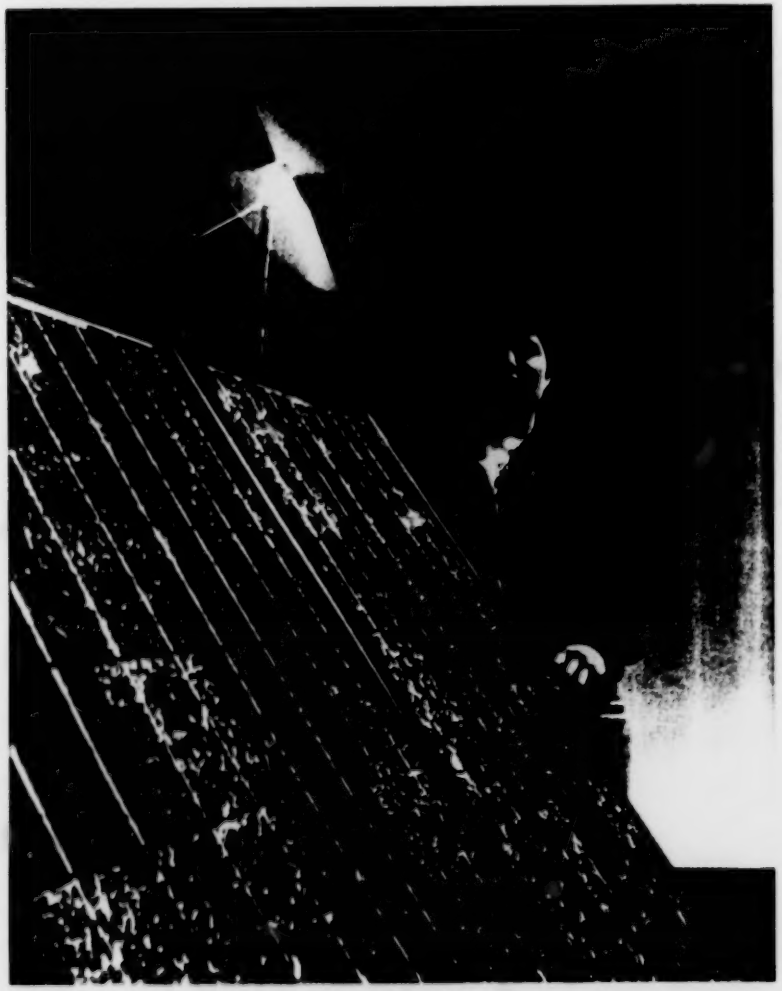
atic. Much is heard about combining modern medical practice with tradition, but Barbara Poley admits that little is known about how to do it without infringing on traditional precepts the Hopi do not wish to share.



The forum will bring Hopi people to the table with modern physicians. "They would hash out what is really meant by being healed as a whole," Poley says.

For anyone outside the tribal villages, such healing may seem to happen like the wind, known only from its effects. But the Hopi call this wind a unity of vision, and its effects so far are impressive: a modern harnessing of the sun's immemorial sustenance, a rehabbing of the Clan houses, a health forum for body and soul ... a Hopi Foundation for all 10,000 tribal members.

The four primary elements of development encompass 12 subsidiary elements, many of which — environmental balance, for one — are evident in the remaining Eagle Staff Fund grantee profiles. First Nations' development philosophy and work is guided by five economic principles which will be used in reviewing applicants' economic strategies. These principles are:

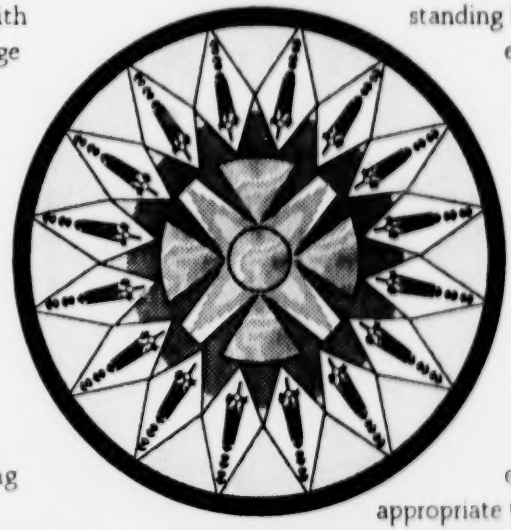
1. Within each Native community, there are household income generating activities, self-help efforts and other untapped and idle resources that can be mobilized for successful economic development.

2. An empowered Native economy can develop "win-win" partnerships with the surrounding economies; leverage resources; build strong networks for Native development; and enhance existing markets as well as develop new markets based on community knowledge of what people need.

3. Organizational or group activities, modified to produce revenues, can decrease dependency on federal funds and increase the capacity for planning, initiating, managing, and marketing development activities.

4. A diversified local economy decreases the flow of money out of the community, promoting local recirculation of money which enhances continued development of the local economy. Reversing the current cycle is critical to Native development.

5. Economic development must start with people. It is about leadership, vision and the right to a dignified livelihood.



Inherent in these five principles is our understanding that true and lasting economic development involves much more than just conventional business activities. We recognize that Native cultures engage in many economic activities, which include, but are not limited to, housing, environmentally-appropriate technology, plant knowledge, agriculture, ranching and farming.

ECOTOURISM: Of Elders and Earth Warriors

When Touch the Earth Foundation began to think of an ecotourism and youth camp, among the first questions that came up was from the young people: "Who would pay money to come and stay with us?"

Two years later, no one asks.

Hikers and tourists have trekked to the foundation's Fort Belknap camps in Montana for "outdoor vacations with a traditional direction," says Touch the Earth's Brenda Martin. In the company of elders, they experience Native culture and ceremony, identify plants and learn traditional food collection methods, participate in talking circles and the oral storytelling tradition. Native American youth take part as paid staff, validating their new found knowledge as a bankable asset.

The profit from the ecotourism camp pays for a youth camp where Fort Belknap elders work with young people to create guidance for the program. The elders offer instruction in traditional tribal values, environmental awareness, and what it means to be Native American. The core group of young people who staff the ecotourism camp volunteer at the youth camp as counselors.

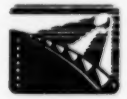
Most importantly for Martin, Indian young people come away with leadership skills and an enhanced sense of who they are.

"The hope is in the children ... Many people don't think that they have a traditional culture or that they're losing it. They see that this is one way to preserve it."

As planned in the program's cultural exchange component, visitors too have sensed the possibilities. "The potential here is that wherever there's a Touch the Earth camp, the healing of Mother Earth and our people can begin, or continue whatever the case may be," said Don Coyhis, Mohican.

The healing touch has been applied by elders, knowledgeable of the traditions. And now called upon to share them, because the project is serving as a vehicle for recognizing elders as assets, wisdom sorely needed today within many Native communities.

For while negative messages about Indian Country pile on with fatalistic regularity — 'Who would pay money to come and stay with us?' — the message of traditional tribal virtues and resources has not been heard in generations. And indeed these virtues and resources, though widely practiced, are rarely articulated, for it is often the unapparent ones, elders unknown outside the tribe, who husband the traditional reservoirs of tribal self-reliance. As the condemning messages of the modern world have outweighed the patient wisdom of traditionalists for decades now, these unapparent ones have



'Who would pay money to come and stay with us? Two years later, no one asks.'

responded in a traditional way: by waiting for the tribe to come back to them.

At Fort Belknap, through the Touch the Earth ecotourism camps project, the tribe is building bridges back to its elders. The elders there are working with youth directly, and with traditional adults who often turn their own children back to traditional values. Together, they are creating "a way for kids to see their surroundings in a different way," Martin says.

The change has been noteworthy. Far from asking why anyone would pay to come stay at Fort Belknap, the young ones are now considering an "Earth Warrior" program at the summer youth camp, linking Native respect for nature to protection of the environment. Suddenly, or so it seems, the reservation has something to offer; the children, something to value; and the elders, something to contribute.

Says Amy Horseman Messerly, a Gros Ventre elder who has worn many hats in getting the camps underway: "Our respect for the earth and all living things must be shown by living what we preach. Also the respect we have for our elders, our children and ourselves."

In addition to the intangibles, the project produces employment, knowledge of the local ecology and ecotourism, encouragement of traditional values, and cultural exchange. The ecotourism camp realized $50,000 in revenue the first year, and expects to more than double that figure in its second season. Between materials for the camp and tourist expenditures, $98,000 went into the local economy. Another $15,000 went to Native American artists.

After providing initial technical assistance and marketing advice, Touch the Earth hopes to "spin off" Fort Belknap as a stand-alone project and move on to similar venues. Touch the Earth's ultimate

goal is to create an affiliate network of these camps within Native America.

An ambitious goal, but Martin is optimistic the project can become a model for sustainable ecotourism development, youth empowerment and cultural exchange.

"Tourism is the number two industry in this country," she says. For foreign visitors, Native Americans are the top priority. And west of the Mississippi, they are a major draw with everyone.

Yet Indian people have played a limited role in decision making around tourism, and their financial returns have been just as limited, Martin adds.

With the usual tourism infrastructures limited in Native America, and cultural stewardship on the Native model increasingly pertinent around the globe, Touch the Earth's ecotourism model may be poised to repeal those limitations.

Any day now, tribes could find many people paying to come stay with them.

...the economic impact of the Eagle Staff Fund grant will be tripled, in terms of the funds actually applied to the community.

SUBSISTENCE: Council of Athabascan Tribal Governments

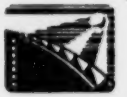
When the framers of the United States Constitution staked a claim to nationhood on the authority of "We the People," they drew on the same inherent sovereignty courts have found American Indian and Alaska Native tribes to possess. Rather than articulating their sovereignty in a constitution, tribes practiced it over countless generations in establishing customary "law" over subsistence use areas.

Only, they didn't call what they did to survive subsistence use. They considered it a way of life. "Subsistence" didn't catch on as a code word for eking out an unsatisfactory living until resource competition made it a handy weapon against hunting, fishing, gathering peoples and their cultural adaptations to that way of life.

In far more than words alone, tribes have been treated more like user groups than sovereign nations in their efforts to conserve subsistence-based ways of life. But at the Council of Athabascan Tribal Governments in Fort Yukon, Alaska, a strategic plan for preserving subsistence use stands out as an example of sovereignty in action.

"Project by project, we can set up projects that work together to make us real partners," says Pat Stanley, executive director, in describing the Eagle Staff Fund grant program. "You have to create your equality. You really have to develop your capacities if you want to be treated as an equal partner."

The Eagle Staff Fund is installing the technical infrastructure for Stevens Village to assume control of federal programs — all federal programs. As capacity builds within Stevens Village and spreads to



other Native communities in the Yukon Flats, Stanley says, tribes are beginning to come to the tribal-state-federal negotiating table with solutions to resource management problems, rather than mere political demands. The new found expertise, combined with traditional insights and federally recognized political sovereignty, is opening doors within officialdom.

Since 1985, the council has sought to protect natural resources by taking more responsibility for services in the Yukon Flats Valley. Federal legislation — the Alaska Native Claims Settlement Act (ANCSA) and the Alaska National Interest Lands Conservation Act — has reduced the customary Athabascan usage areas. The villages have been forced to select limited usage areas from among the many they had always harvested for subsistence resources. The reduction of traditional resource areas coincided with increased trespassing by non-Na-

THE SUBSTANCE OF SUBSISTENCE

The word 'subsistence' simply does not convey the subsistence way of life. Numbers also fall short, for they stop at material importance. But in the case of Stevens Village, a 1988 survey gives at least that element of substance to the subsistence lifestyle.

According to the 1988 survey, the average household income at Stevens Village was $5,734 annually. Most of the residents who were employed held government jobs.

Of far greater importance than cash income was the annual subsistence harvest of 1,139 pounds per person, said Pat Stanley, executive director of the Council of Athabascan Tribal Governments.

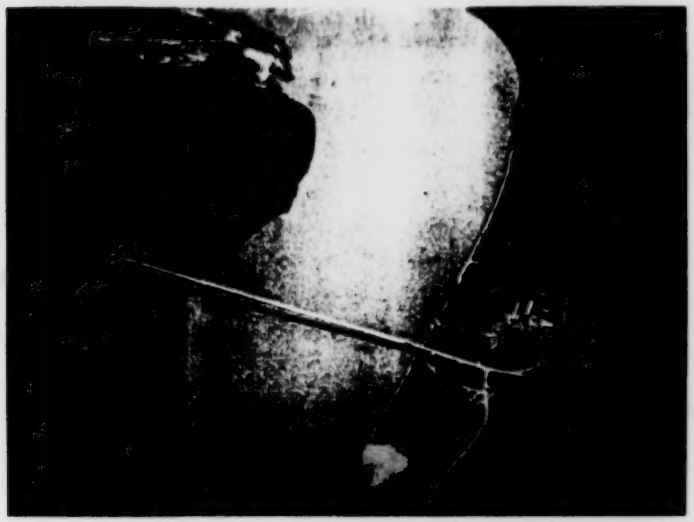
Stevens Village residents harvested 50 species of fish, birds, wildlife, and plants.

The principal foods of the village were salmon, pike, whitefish, grayling, ducks, geese, snowshoe hare, moose, bear, the occasional caribou, and raspberries. Fish, the staple foodstuff in most Alaska Native communities, were a particularly heavy part of that year's harvest, at 91 percent. The unusually low take of mammals, 8 percent, may have been due in part to a decline in the moose population caused by recreational hunters, according to Stanley.

Because sharing remains a vital part of the subsistence way of life, she added, the few big game mammals that were harvested would have been shared throughout the village.

tive people for commercial and recreational purposes.

But technical resource managers from state and federal agencies showed little if any appreciation for



the stores of traditional knowledge local community members possess relative to regional fish, wildlife and plants. And the new user groups had still less understanding of the culture and values traditional people have heeded in managing their resources and regulating their take for many generations.

Protecting natural resources did not become urgent, however, until the opening of the Haul Road, originally built to supply the Alaska oil pipeline. Once the road was available for public use, it became an artery into the Yukon Flats for hunters and fishermen who take their commercial and recreational catch from the valley's traditional subsistence use stocks.

The Council of Athabascan Tribal Governments selected Stevens Village as the site of a concerted effort to assert sovereignty by managing their own natural resources, including subsistence fish and wildlife. The village is strong, cohesive, with firm ideas of how to go about managing its subsistence resources. A nucleus of trained young professionals has returned to the village from urban careers in order to take part in the project, which is viewed as crucial to the future of Athabascan subsistence traditions.

A successful model project at Stevens Village would set up a first line of defense for subsistence resources in the entire Yukon Flats Valley. The village is literally on the border of the Athabascan and Western worlds, situated along the Haul Road at the point where narrow banks channel the Yukon River into the valley named for it.

"They're like the gatekeepers there," Stanley says. "We thought it was pretty important to get them up and running." From there, the village and council will overhaul recurrent program funding to reflect a subsistence priority.

Stanley estimates the economic impact of the Eagle Staff Fund grant will be "tripled, in terms of the funds actually applied to the community." Approximately $24,000 of the grant has gone into

setting up program management systems; approximately $6,000 into wages and supplies. The funding has generated $15-$20,000 in leveraged income, with more to come from CATG subcontracts. An office has been set up at Stevens Village, and a staff of three hired.

But there is no estimating the non-monetary impact. Alaska Native villages throughout the state are monitoring the project, and even participating with questions designed to "troubleshoot" the program so that it is sure to work. The CATG has produced a workbook to walk Alaska Natives through the services-contracting process, and the workbook has been circulated throughout the Yukon Flats Valley.

Protecting the traditional subsistence use areas at Stevens Village feeds into a much larger, long-term effort to assert the authority of "We the People" in the Yukon Flats Valley, by peoples who have "subsisted" there forever. The Interior Department has made some programs of U.S. Fish and Wildlife in the federal Yukon Flats Wildlife Refuge available for tribal contracting, and CATG has applied. The Athabascan tribes see it as a natural pipeline from building capacity for their local programs to taking part in a bigger picture. They would like to be in charge of subsistence management activities, research, cultural resources, habitat management and law enforcement in the Yukon Flats Wildlife Refuge — land the tribes once claimed as their own.

"We're backing into a subsistence management system on lands that were taken from us under ANCSA," Stanley says. "We look at it in a global sense, that this is another way to maintain the Yukon Flats Valley as Indian Country. We look at this as the beginning of a long process."

ORGANIC GARDENING:
Neah Bay

Donna Wilkie's great-grandmother wasn't certified. She was a medicine woman of the Makah Tribe at Neah Bay on the Olympic Peninsula in Washington state. She brought herbal medicine bags to the ailing. She offered tea, salves, talk, healing hands. But she wasn't certified as a physician so the Indian Health Service made her stop.

Donna Wilkie isn't certified either. But when the IHS told her an operation would be necessary on her knee, she turned to her great-grandmother's example for another way. The way was ginseng root, the herb revered throughout Asia for healing and stimulant properties.

It healed Wilkie's knee problem, but now she was curious. As a business and economic planner for the Makah Tribal Council, she wondered why the tribe couldn't get into growing, processing and packaging such a lucrative and effectual product. The numbers alone indicate it's worth a try. One acre can produce up to 1,600 pounds of ginseng, and a pound can sell for up to $250. That would give an optimal gross profit of $400,000 per acre.

And beyond the numbers lay an environmental incentive. The potential profit from ginseng would dampen the appeal of deforestation as an economic development strategy. If ginseng could be grown profitably, so much the better for the tribal rain forest.

But if it could be done at all, the knowledge of how had been lost. When a grower in the Pacific states

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told her ginseng wouldn't grow in the damp conditions at Neah Bay, a rain forest, Wilkie couldn't contradict him. "A lot of the natural herbology practices have been wiped out," she says.

But still guided by her great-grandmother's example and still undaunted, Wilkie turned to the documented history of Native American herbology. There she found what she was looking for: ginseng had grown wild on Olympic Peninsula before Chinese laborers on the logging railroads pulled it up.

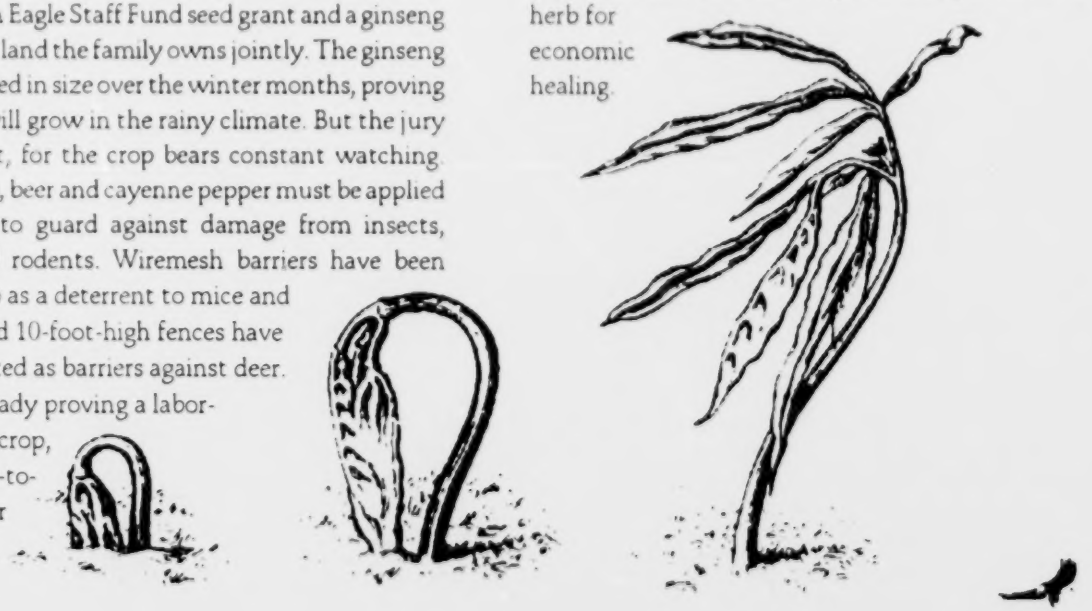
If the natural strain of ginseng could be re-established, it might provide more than profits. It might point a way back to the native ecosystem.

Eight months later, Wilkie and her extended family have an Eagle Staff Fund seed grant and a ginseng garden on land the family owns jointly. The ginseng roots tripled in size over the winter months, proving ginseng will grow in the rainy climate. But the jury is still out, for the crop bears constant watching. Lady bugs, beer and cayenne pepper must be applied regularly to guard against damage from insects, slugs and rodents. Wiremesh barriers have been sunk deep as a deterrent to mice and moles, and 10-foot-high fences have been erected as barriers against deer.

It's already proving a labor-intensive crop, and a five-to-seven-year growing season is preferred. Acreage in any quantity would be a tribal proposition. But should it prove out that the tribe can make an enterprise of ginseng, the mistakes will have been made and the proper course charted. The family has come to suspect that the native ginseng was a hardier strain, and they've planted plots in the wild to find out.

"I was surprised Eagle Staff Fund took a chance on me, this long term," Wilkie says.

The idea and concept was presented to the Makah Tribal Council as a family affair, but Wilkie thinks of it as an enterprise for some larger tribal association. She has simply reached into her great-grandmother's medicine bag and brought forth an herb for economic healing.



ENVIRONMENT: White Earth Land Recovery Project

At White Earth Land Recovery Project, recovery is for people too, and plants. As Bob Shimek describes the work underway there, the recovery in question seems to be of an intact spirituality lost in the woods, the tall corn, the wild rice wetlands.

"The environment dictates who we are. When the environment is radically altered, it's easy to get into that cycle where you become something other than, naturally, we are."

White Earth, in northwest Minnesota, had been caught in the cycle to the point where forest clear-cutting encroached heavily on its homelands and plant habitats. The Ojibwe tribe's traditionally sacred relationship to corn had been almost lost. Ceremonial ways, such as the offering of sugar, were increasingly among "those things that just got marginalized," Shimek says. Traditional knowledge of rice parching, syrup collection and hominy processing began to follow. With them would eventually vanish the stewardship of habitat that makes sustain-

able hunting and gathering possible for many tribal members.

But the environmental struggle against forest clear-cutting forced White Earth Land Recovery Project to take action, just in time. For traditional food acquisition and processing activities emerged as the key to land recovery and cultural restoration, and there was just enough traditional knowledge left to make it feasible.

"A few people on our reservation know how to make hominy, a few people on our reservation know how to parch rice," Shimek says. "It's our intent that a lot of people on our reservation know how to do these things."

Land recovery was the initial step. Once land had been recovered, revenue streams generated from the land could be dedicated to the recovery of still more land. In this way too, the White Earth environment could be protected and diversified, and the people reconnected with what, naturally, they are.

The revival and expansion of "sugaring" at White Earth is a case in point. It had emerged during the struggle against forest clear-cutting that many sugar maples had been felled at White Earth for firewood and lumber. The Land Recovery Project team and its supporters in the community soon reflected that Native Americans once produced maple sugar for barter and domestic use.

"It was our thinking that it would not be a bad idea to begin a project that would begin to get

Indians into the mainstream of syrup and sugar production in this country," Shimek said

A sugarbush, or grove of sugar maples, was established in short order. If ever a "sweetener" was needed for environmental engagement, White Earth had found it.

Many tribal members now know how to collect maple syrup; 2,400 taps were out last spring. Others are moving into the processing and production ends of the sugar and syrup industry. Still others are developing cottage marketing systems. There has been no problem in moving processed sugar and syrup products, and plenty of surplus has been available for the reciprocal giving of tribal tradition. Maple syrup products are even converting to "coin of the realm," Shimek says, as a modest barter trade begins to help syrup producers get some of the other things they need.

Coin of another realm has reached the tribe through tapping of a traditional spirit. Sugar is offered again in all the ceremonies, and the maple stands still connect the White Earth people to their culture. "There is this ceremonial aspect that attends this even before we get started," Shimek says. "We look at the whole, not just the economic."

Yet economic sustainability is no afterthought. "That is a medium-range goal of this whole process," Shimek says. First, the project has had to purchase equipment for the sugaring operation. Hominy production, more embryonic though well

Eagle Staff Fund Offers New Tools Against Malnutrition

The Eagle Staff Fund offers private and corporate grantmakers a new venue in the struggle against hunger and malnutrition.

Instead of stopping at such worthy traditional measures against hunger as food pantries and soup kitchens, funders can support Native subsistence agriculture, organic gardening, and the reintroduction of buffalo meat, hominy, wild rice, and other traditional foodstuffs. Specific Eagle Staff Fund projects address each of these goals directly.

Taken together, the projects show potential for increased tribal self-reliance in food production. In the short term, they can only improve the nutritional situation in Indian Country, which is all too often characterized by high-fat, processed commodity foods and food stamp distribution policies that encourage "binge" eating and drinking habits during set periods of each month, followed by "famine" rationing until the next distribution.

The processed foods that are primarily available on reservations tend to be high in salt and sugar — dubious fare for diabetics and those with hypertension and heart disease, afflictions particularly prevalent among Native Americans. Fresh

food, crucial to combatting the high incidence of diet-related disease among Native Americans, is comparatively rare on reservations. Transportation to border towns, where fresh food is abundant, is too infrequent to reverse ill-advised dietary habits, even if people were aware of them. But there is little attempt by either the food stamp program or the commodity program to offer proactive nutritional education.

Diet-related death and illness among Native Americans is higher than that of the general population. Heart disease ranks as the leading cause of death for both Indian men and women. The Native diabetes rate is two to seven times the national average. Tuberculosis occurs at four to 14 times the national average. Alcoholism and Fetal Alcohol Syndrome incidence rates are likewise well above the national averages. Obesity is common.

The health situation in Indian Country is similar to that in many developing countries — an endemic pattern of preventable diseases combined with a high incidence of social problems resulting from poverty.

But grantees of the Eagle Staff Fund are working to break the deadly cycle in this generation, as traditional foodstuffs begin to re-establish both their status in Native American life ... and their place on the table.

underway, requires further nourishing. Other traditional economic activities are advancing right along.

For the nearer term, through a flexible Eagle Staff Fund grant, the White Earth Land Recovery Project is developing a marketing plan for its products and a direct mail donor campaign. The first direct mailing brought in $7,000, Shimek said. "So it's working."

As the separate enterprises mature, value-added processing spreads a modest income to many in the tribe through what director Winona LaDuke calls "the ripple in the pond approach" to economic development.

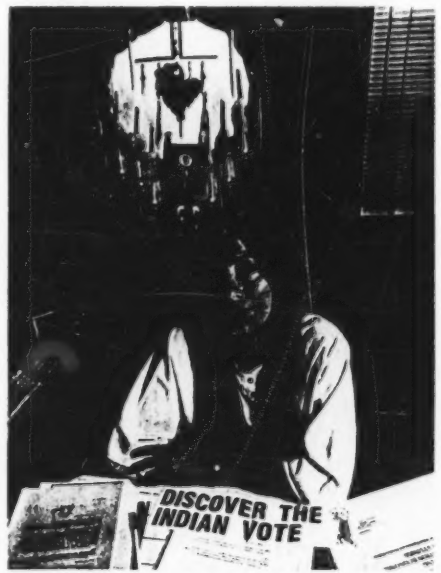
"There's been a significant increase in the capture of value-added [revenue]," LaDuke says, as reflected in the price of wild rice, which leaves the reservation at $5 a pound as compared to 50 cents a pound five years ago. White Earth Land Recovery Project would like to see all traditional economic activities profit from value-added processing. LaDuke said the day is coming when raspberries, medicinal plants, hominy, maple syrup, wild rice and other products will leave the reservation in birch bark gift baskets.

On that day, White Earth will be that much closer to dedicating revenue streams for land acquisition.

LEADERSHIP FOR THE ENVIRONMENT: Native Action

The Northern Cheyenne have exhibited strategic leadership traits for as long as anyone can remember.

Most notably, they teamed up with other tribes to defeat Custer and the Seventh Cavalry in defense of their homelands, where they still live. Of less notoriety, but arguably every bit as significant for the tribe's future, they took strategic steps to reacquire their land base immediately after the Indian Reorganization Act of 1934 put an end to allotment, which had visited them late in its sinister career. The tribe today owns 98 percent of its 500,000 acre reservation. More recently, a tribal leader adopted the ultimately successful policy of stalling for time as the Northern Cheyenne developed expertise to defend their environmental and traditional interests during the coal boom of the 1970s.

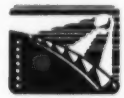


Gail Small

Still and all, leaders are little more than figureheads if the people won't follow. On a bitterly cold, snowy winter night in 1990, Gail Small, executive director of Native Action, feared no one would show up at a community meeting scheduled to discuss the Community Reinvestment Act. The topic — bank denial of credit to the reservation — would be on the dry side, and the process of proving "redlining" would be long and hard with no guarantee of success.

But one by one they came, a full house of unassuming Northern Cheyenne community residents on the harshest night of the young winter. And they would stay with it, until finally their successful CRA challenge of a major Montana bank set a precedent within Indian Country and won them a $4 million lending agreement.

Now, in 1995, Native Action hopes to pluck a generation of Northern Cheyenne leaders from the cold winds that could await the tribe. For Gail Small, statistics alone foreshadow a storm. The tribal population is youthful, yet the high school dropout rate is approximately 60 percent. In the day and age of computerized offices and dwindling federal budgets, Small asks of the tribe and its dropouts — "How



on earth are you going to survive, let alone compete?"

Fortunately, the Northern Cheyenne have a history that began before recorded history; it is a history filled with examples of leadership. Leadership the tribe must draw on now as much as ever.

A Development Capital grant from the Eagle Staff Fund will enable Native Action to develop the next generation of strong, culturally rooted leaders and institutions for the Northern Cheyenne. The long-term goal of the grant is to foster a sustainable reservation economy.

But in keeping with the Eagle Staff Fund philosophy, Native Action's activities do not have to fit the narrow category of economic development. Rather, Native Action's work must build development capacity through holistic undertakings. If one sector on the spectrum of activities gets out in front of the rest, it could be discredited in a community already accustomed to watching promises come and go. If, for instance, so pressing a need as commercial infrastructure for tourism were to get underway without a tax base adequate to support it, the initiative might stall out prematurely, and by its example preempt future attempts.

With this in mind, Native Action must simultaneously court the community empowerment of small victories while preparing the ground for greater ones down the road. Like the chairman who stalled for time until the tribe was ready to deal with the challenge of the coal boomtowns surrounding it, Native Action must strategically organize to deal with the multi-faceted challenges they confront in contemporary America:

- A burial law, allowing tribal elders to be buried in a traditional way, without Euro-American trappings, will encourage the Northern Cheyenne belief that one should die as one has lived: traditionally. Almost lost in the concern with mortality is the law's encouragement to live by tribal traditions, a necessary precursor to economic development on a reservation overburdened by unhealthy lifestyles.
- Elders are mobilizing to address the neglect of grandchildren by their own offspring, some of whose parenting skills have been decimated by the drug and alcohol circles rampant on many reservations, including the Northern Cheyenne. Again, the concern is for healthy lifestyles in support of long-term leadership for the tribe.
- Native Action and the Northern Cheyenne won a major victory in April, when the state denied renewal of a mining permit at a coal field near Birney in southeast Montana. Native Action has opposed the mine and a related railroad project for a decade now. Mining boomtowns on Northern Cheyenne borders have a long history of disrupting the reservation's most traditional communities; and the proposed Tongue

River Railroad, a shortcut to Wyoming, could open coal fields all along the Northern Cheyennes' eastern border. With the state mining permit denial in hand, Native Action hopes to reopen proceedings on the Tongue River Railroad before the Interstate Commerce Commission, on grounds that in the absence of a mining permit — the railroad is unnecessary. With coal field development no longer a threat on the eastern borders for the first time in a full generation, the Northern Cheyenne would be free to explore the terms of their own development efforts.

Come what may, here is the trademark continuum of truly strategic thinking: from local success in the field to broader policy reform as a stage for future realization of the real goal all along ...

This is what Gail Small, named "Head Chief Woman" by the Northern Cheyenne, has in mind when she says the Eagle Staff Fund Development Capital grant "exemplifies the continuance of proactive Northern Cheyenne leadership."

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POLICY: Mni Sose Intertribal Water Rights Coalition

Mni Sose is pursuing policy change in utility charges that would help overturn a half century of economic racism aimed at Missouri River Basin Tribes.

One of the 28 Mni Sose tribes alone pays up to $50,000 a year for electricity to run its small factory, according to Woody Corbine, the coalition's finance officer. Given that basin tribes and their members pay the highest electrical rates in the nation — this in a region that hosts several of the country's most impoverished counties, each within reservation borders — any decline in utility rates would free up significant resources for economic development.

Congress has been promising tribes access to low-cost hydroelectric power for many years, indeed since taking 350,000 acres of the finest tribal homelands for mainstem dam construction under the Flood Control Act of 1944. Flooding caused by dam construction and rechanneling of the river inundated tribal homelands and swept away a century's worth of infrastructure up and down the Missouri.

But only in recent years has the door opened to legitimate hope that the government would keep its pledge. Rep. George Miller, D-Calif., then chairman of the House Committee on Natural Resources, instructed the Department of Energy to abide by a "ready, willing and able" standard for negotiating preference power allocations with tribes.

In essence, the new policy is an incentive for Missouri River Basin tribes to have utility codes in place by the year 2000. They would then be eligible to sign an 18-year agreement with the Western Area Power Association that could lower tribal utility rates by up to 40 percent, depending on tribally designated power allocations from WAPA to the utility cooperatives serving tribes.

But WAPA has much underestimated tribal energy loads as it lays a groundwork for Indian power allocations in the year 2000, Corbine said. The energy load is ultimately derived from the population of identifiable electricity users; their number forms the basis of projected use estimates. These estimates will translate into tribal-specific power allocations, which in turn determine the rate reductions tribes may realize.

An Eagle Staff Fund grant is establishing tribal utility departments well in advance of the year 2000. The grant also supports the ongoing process of identifying tribal electricity users, in hopes of obtaining fair energy load estimates for the next generation.

Through the Mni Sose coalition, tribal water rights are establishing a presence within the current of First Nations' ongoing policy efforts.

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HOUSING: Northern Circle Indian Housing Authority

One tribe measures overcrowding by number of families **per room**. This is perhaps all that needs to be said about the housing crisis in Indian Country, except that it won't get better in the current budget-cutting political climate.

Fortunately, Northern Circle Indian Housing Authority is well on the way to developing alternative mortgage initiation models for housing rehabilitation and construction. The consortium of 13 small tribes in Northern California has built 240 homes through innovative use of federal funding. Sixty-five more are under construction, with another 60 in the planning stage.

But these Housing and Urban Development or "HUD" homes come with built-in limitations on equity building, meaning education or retirement cannot be financed through second mortgages. Moreover, due to the termination policy pursued by the federal government in the 1950s, some Northern California tribes have only recently gotten federal recognition back and don't fit HUD program parameters. And finally, all indications are that limited funding will be a feature of HUD budgets for years to come.

The result is "a real interest in options" among the Northern Circle tribes, says Darlene Tooley, executive director. Accordingly, Northern Circle has performed a housing needs assessment study among its member tribes, for use in conjunction with private sector funding.

"We're trying to educate ourselves to look at reasons to look for private financing ... to provide a way for people to do this if that's what works for them."

The process hasn't been easy. To say nothing of the intricacies of mortgage financing, many of the basics of credit-worthiness in the private sector are only somewhat familiar.

"We're really struggling to understand this," Tooley says. "We've been grant-dependent and government-oriented forever. Our tribes are starting with nothing, no land base, no infrastructure. For us, for where tribes are, we've come a considerable way."

An Eagle Staff Fund grant has enabled Northern Circle to explore resources for the needs demonstrated in the assessment. Preliminary applications have been mailed out to Northern Circle respondents. They will be screened with a loan officer for creative loan making, low- to moderate-income traditional loans, or credit-worthiness training — "ways to help people get to where they can be financed," Tooley says.

Enterprise: Native American Business Association

Major development of tourism at Coeur d'Alene awaits infrastructure enhancements, but with a national gaming lottery in the works there — the wait may not be long. And when the tourists come, the Native American Business Association will be ready for them.

The Plummer, Idaho, association has long hoped for Native businesses to capitalize on the market that was only a highway drive away. But always the local business chambers wanted to develop a river 50 miles from the heart of the reservation. When the 11 Native American business owners turned to the Eagle Staff Fund, they learned that non-profit status would enhance their chances of asserting control over their economic destiny, without submitting to the demands of a self-interested private sector.

Early 1900's

The Native American Business Association received its non-profit status in short order, and began to explore marketing tools. Once a brochure and advertising coupons were in print, follow-up research proved both were effective methods of outreach. During the grant period, membership grew from 11 to 25 Native American-owned businesses.

The goals of the group are more than monetary. They intend to work with youth to restore Coeur d'Alene culture, which has suffered eclipse through close identification with the nearby Spokane, Yakima and Colville Confederated tribes. Also, they take every opportunity to educate tourists who seek the "noble savage" of media stereotyping. Businessman Pete Mahoney says, "We want to show that we are friendly too. What the TVs showed about Indians just wasn't true."

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Eagle Staff Fund Offers Technical Assistance From the Start

Like an eagle widening its watchful orbit over the encampments, the First Nations field operations department has extended the wingspan of its technical assistance many fold through the Eagle Staff Fund. The expertise First Nations has developed over 15 years in the field continues to make itself felt, and the precious resources of the Eagle Staff Fund are multiplied.

For with the Eagle Staff Fund, technical assistance begins with the initial inquiry from the field, on the front end of a grant application — whether or not a grant is finally approved.

For many Eagle Staff Fund grant applicants who have applied for grants from other funders, technical assistance is needed and often paid for once a grant is received. Or it is something they think about once a project has failed or an application has been rejected. Even if a core proposal is solid, other funders often won't provide front-end technical assistance, either from lack of time or knowledge or because it is not their role.

So First Nations has made it the role of the Eagle Staff Fund to prepare Native Americans for making their case to non-Indian program officers. This commitment has more than doubled the number of technical assistance requests pouring into First Nations, from approximately 800 a year on average to more than 1,500 in 1994 — and they are running at a much higher pace for 1995.

At the end of the Eagle Staff Fund's three-year initial phase, Native Americans and private foundations will have understandings and relationships where few existed before. In fact, approximately half of the Eagle Staff Fund grantees had never previously received foundation funding.

The Nanticoke-Lenni Lenape are only one example. They had dealt with government agencies before, but tribal members had no idea of which private funders to approach or how to approach them, according to tribal secretary Karen Mosely. The First Nations commitment to front-end technical assistance changed all that.

"If nothing else, it meant that we had a person to call," Mosely says. "From the very first time I called First Nations, they made us feel that we could come back to them anytime, and that meant more to us than anything.

"In fact, we have referred other tribal groups to First Nations. We really think this is what many smaller tribes have been looking for."

OWEESTA

The Oweesta Program

The Oweesta Program takes its name from the Mohawk word for money, but the scope of the program extends beyond "money" to the creation and control of capital assets for financing reservation and community development. Oweesta is dedicated to redressing the critical lack of access to credit and capital in Native communities. The program services have been built incrementally, through First Nations' work with local communities, to identify the needs and develop effective approaches that can be applied in other communities. Current services reflect this strategy of designing national programs based on community "best practices."

Oweesta started by providing hands-on technical assistance to reservation-based groups pursuing microenterprise loan fund development and tribal investment strategies. The Lakota Fund on the Pine Ridge Reservation in South Dakota, launched in 1985, was a First Nations field project until 1992, when it became an independent reservation-based institution. First Nations is now working with other Native communities to apply a similar development financing model of microenterprise lending. Among the remote Alaska Native island communities of southeast Alaska, the Tináa Fund has made great strides toward sustainability as an independent microenterprise loan fund. Among other microenterprise loan funds First Nations has assisted are the Adah Fund of Shiprock, N.M., Sicangu Enterprise Center at Rosebud, S.D., and Nee-Shoch-Ha-Chee in Winnebago, Neb.

The Oweesta Program also provides training opportunities for a much larger group of Native communities interested in the application of microenterprise lending. This technical assistance extends the established models to a larger group. To date, more than 20 such groups have received training.

In the Oweesta component devoted to tribal investment strategies, hands-on technical assistance was initially provided to the Saginaw Chippewa Tribe in the mid-1980s. The tribe received a large trust fund settlement, and First Nations assisted the tribe in developing the investment expertise to direct its own investment program. This assistance, and subsequent reforms in trust funds management policy, led to the development of investment training workshops for tribes with both trust funds and other revenue sources.

Efforts to synthesize and disseminate knowledge newly gained from such models as the Lakota Fund, Saginaw Chippewa and many other reservation development financing strategies, led First Nations

to establish the annual Oweesta Conference. Now in its sixth and most successful year, the conference is a practitioners' forum, where people from tribal government, grassroots organizations, or national groups can come together to learn and exchange ideas.

Two final components round out the Oweesta Program — providing loan capital, and investments.

The Oweesta Fund, a pool of loan capital, provides initial start-up capital for reservation microenterprise loan funds. In addition, the Oweesta Fund has leveraged local funds for loan programs that are in development. In working with a community or tribal group, Oweesta helps them identify local or regional financial institutions, negotiate with each and evaluate their services. The group then selects a bank with which to begin a depository relationship. First Nations may then invest in that financial institution to help solidify the relationship.

Through Oweesta, First Nations continues to access new sources of capital and to link Native American tribes and people with financial processes and networks. The Oweesta Program has directed well over $1 million from other investors to Native American banks, credit unions and loan funds. At present, Oweesta maintains loans with Tohlakai Christian Business Opportunities in Gallup, N.M.; Nee-Shoch-Ha-Chee in Winnebago, Neb.; Cherokee Loan Fund in Tahlequah, Okla.; as well as deposits at Blackfeet National Bank in Browning, Mont.; Sisseton-Wahpeton Federal Credit Union in Sisseton, S.D.; and South Metro Federal Credit Union in Prior Lake, Minn. Letters of intent to loan have also been filed with several formative groups.

Gel Stevenson presenting an investment workshop at Oweesta '95.

While money is the starting point, the Oweesta Program delivers much more.

POLICY

First Nations has made policy reform a cornerstone of our work since our inception 15 years ago. Policy reform distinguishes our approach to Native American economic development as truly strategic. In stark contrast to the federal practice of installing national programs and applying them on a funds-available basis to all Native American nations, so that programs seldom build on local precedents, First Nations has worked tenaciously to ensure that proven local development models are reflected in national policy reforms. The new policy then becomes advantageous to Native people across the nation, whereas previously it had been a comprehensive check on development.

Our work on reform of trust funds management provides a textbook example of how success in the field can translate into strategic systemic reform. First Nations initially teamed up with the Saginaw Chippewa in Michigan to liberate their trust fund assets from an unproductive federal stranglehold. Once Congress changed the law to allow the Saginaw Chippewa to control their own trust assets, it proved out that they would manage the funds for the future benefit of the tribe rather than binge-spending in border towns (as the BIA's mandatory per capita disbursements had encouraged).

The Saginaw Chippewa served as an example as First Nations, in alliance with others, sought more comprehensive reform of the federal laws governing the trust assets of all tribes. Success came after 10 years of struggle, with potential benefits for any tribe with trust funds.

First Nations strives for a similar continuum in each of its policy initiatives: from local success in the field to national policy reform as a stage for future pan-Indian benefit.

First Nations established a significant presence on a number of policy fronts throughout 1993 and '94, most notably trust funds management, land consolidation, the Community Development Financial Institutions Act, and the Community Reinvestment Act.

Trust Funds Late in the 1994 session, Congress gave final passage to a bill authorizing tribes that so desire to manage their trust fund accounts through an expanded variety of investment instrumentalities. The American Indian Trust Fund Management Reform Act of 1994 included technical assistance provisions at First Nations' insistence. The reform law culminated a decade-long effort by First Nations Development Institute and key allies, both among tribes and in Congress. It was a major stride for tribes toward sovereign control of their trust fund assets and associated capacity building. First Nations is now engaged in the administrative proc-

ess of establishing regulations to guide implementation of the reform law.

Land Consolidation It is common knowledge that tribes have lost vast landholdings. But few understand that it is next to impossible for Native people to prosper on the acres left to them. This is due to oppressive federal land policies that have led to runaway "fractionation," the division of usable land tracts among more heirs with each generation until few economically viable plots of land are left. More than 80 percent of tribes are affected by land fractionation as a result of the Dawes Allotment Act of 1887 and ensuing legislation.

Consolidating fractionated lands would make a measurable difference in the ability of many Native Americans to achieve self-reliance. First Nations became familiar with the land fractionation problem at first hand, through a project with the Confederated Tribes of Umatilla Indians in Oregon. First Nations maintains a strong commitment to land consolidation through several venues.

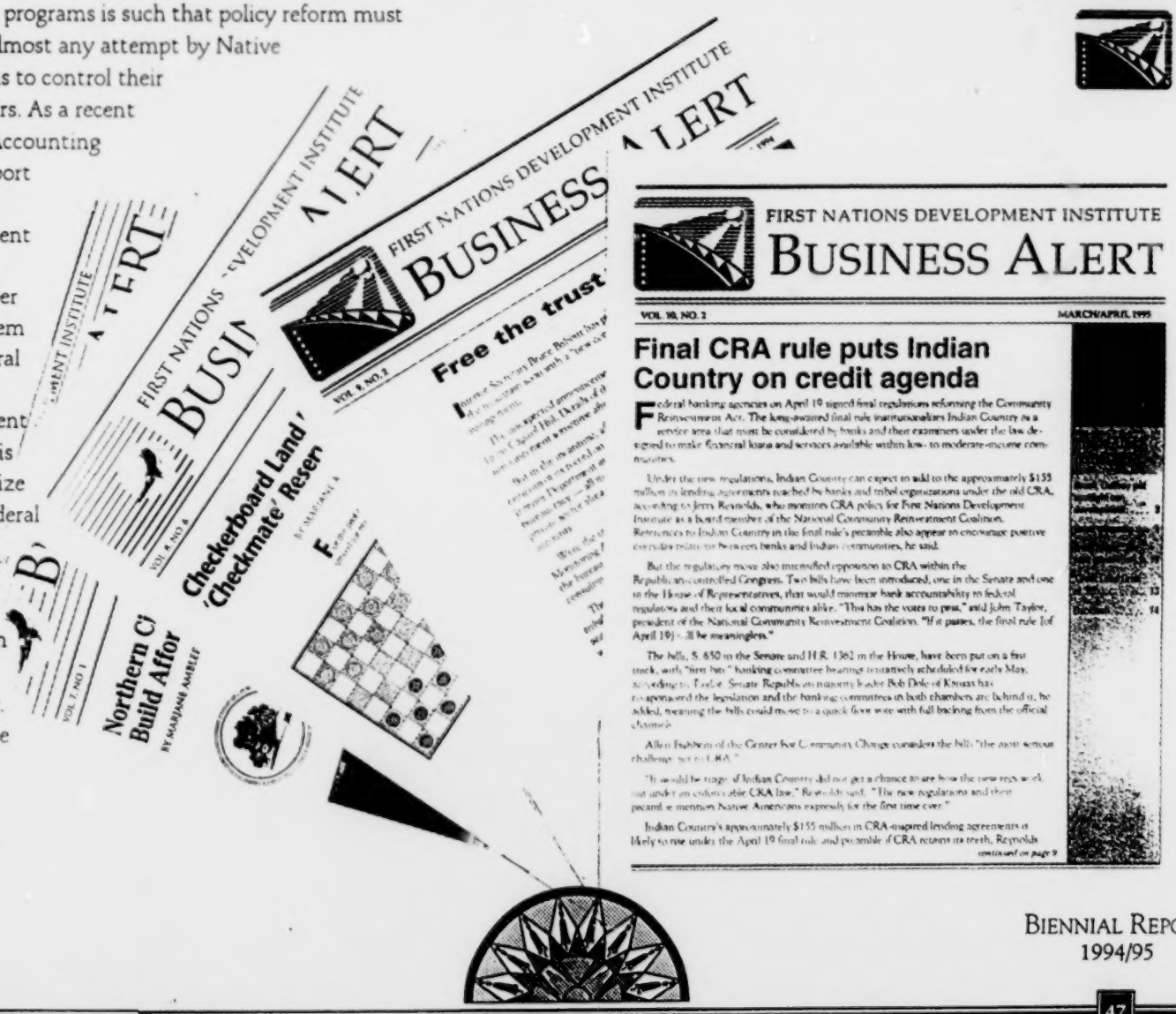
Community Development Financial Institutions Act President Clinton's administration came into office on a pledge to bolster community development financial institutions in distressed communities, but it was unclear whether Indian Country would be included. Accordingly, First Nations participated in the development of the early policy papers on the administration's community banking initiative. As a founding member of the CDFI Coalition, First Nations successfully asserted that language specifically addressing reservation-based CDFIs should appear in the legislation. In addition, the new law benefits all of Indian Country by mandating a study to identify barriers to private financing on reservations.

Community Reinvestment Act CRA is an important potential tool in the effort to breach the "buckskin curtain" between border towns and reservations and bring long-denied lending capital to Native communities. First Nations began its public involvement in CRA matters in September 1992, when our testimony before the Senate Banking Committee focused on lack of access to capital and credit for tribes and individuals on reservations, and the extent of discrimination and "redlining" by banks of Native communities. In 1993, First Nations provided background research to the United States Justice Department for a civil rights investigation that proved the existence of lending discrimination against Indian Country. Nineteen ninety-four witnessed an escalation in our involvement with the Community Reinvestment Act, leading to specific mention of tribes in final regulations implementing the law. In 1994-95, First Nations continued to safeguard the purposes of CRA through participation in the National Community Reinvestment Coalition.

In another sense, community investment is the constant theme across all First Nations policy initiatives. Native Americans must make an investment of themselves into their communities, through so-

lutions devised by themselves for where they live. The condition of federal programs is such that policy reform must precede almost any attempt by Native Americans to control their own affairs. As a recent General Accounting Office report on rural development indicates, the number one problem with federal economic development programs is the "one size fits all" federal approach.

No one knows it better than Native Americans. And no one is doing more to change it than First Nations.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Final CRA rule puts Indian Country on credit agenda
Federal banking agencies on April 19 signed final regulations reforming the Community Reinvestment Act. The long-awaited final rule institutionalizes Indian Country as a service area that must be considered by banks and their examiners under the law designed to make financial loans and services available within low- to moderate-income communities.
Under the new regulations, Indian Country can expect to add to the approximately $155 million in lending agreements reached by banks and tribal organizations under the old CRA, according to Jerry Reynolds, who monitors CRA policy for First Nations Development Institute as a board member of the National Community Reinvestment Coalition. References to Indian Country in the final rule's preamble also appear to encourage positive corporate relations between banks and Indian communities, he said.
But the regulatory move also intensified opposition to CRA within the Republican-controlled Congress. Two bills have been introduced, one in the Senate and one in the House of Representatives, that would minimize bank accountability to federal regulators and their local communities alike. "This has the votes to pass," said John Taylor, president of the National Community Reinvestment Coalition. "If it passes, the final rule [of April 19] - ill be meaningless."
The bills, S. 650 in the Senate and H.R. 1362 in the House, have been put on a fast track, with "first hits" banking committee hearings tentatively scheduled for early May, according to Twelve Senate Republican majority leader Bob Dole of Kansas has co-sponsored the legislation and the banking committees in both chambers are behind it, he added, meaning the bills could move to a quick floor vote with full backing from the official channels.
Allen Fishbein of the Center for Community Change considers the bills "the most serious challenge ever to CRA."
"It would be tragic if Indian Country did not get a chance to see how the new rule would run under an enforceable CRA law," Reynolds said. "The new regulations and their preamble mention Native Americans expressly for the first time ever."
Indian Country's approximately $155 million in CRA-inspired lending agreements is likely to rise under the April 19 final rule and preamble if CRA restores its teeth, Reynolds
continued on page 9

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EAGLE STAFF FUND GRANTS:
A List and Capsule Description

Seed Grants

Bear Soldier Resident Organization
McLaughlin, South Dakota

To foster the entrepreneurial spirit within Native youth. From production to sales, Native youth will learn business basics through raising and selling greenhouse plants. The project, combining classroom learning and hands-on experience, will culminate in a formal plan for ongoing operation of a student-run vegetable stand.

Cedar Band of Paiutes
Cedar City, Utah

To make the best use of prime commercial property, tribal members, working in conjunction with the Southern Utah University Small Business Development Center, will perform the technical work of data collection as a guide to the Cedar Band's decision-making process.

Doyon Foundation
Fairbanks, Alaska

To create partnerships between Native villages and universities, agencies, and businesses, launching an economic institute and statewide communications network. The genesis of this network was an economic development forum, providing opportunities for rural Alaska Natives to build skills required for economic development in sustainable communities, as well as exposure to career fields and professional contacts.

Eastern Navajo Land Owners Rights Project
Crownpoint, New Mexico

To regain control of Native land and protect the natural environment through sustainable strategies for supporting Navajo families. Navajo landholders acquire the skills and information needed to take back control of their land from energy companies involved in environmental degradation.

Gerry Emm
Silver Springs, Nevada

To enable Native ranchers and farmers to make the best use of their land, through a non-profit resource and technical assistance center.

First Wampum Women's Cooperative
Tahlequah, Oklahoma

To develop a viable governing system more in keeping with traditional matriarchal and familial values. A core group of women will conduct community outreach and education with the goal of strengthening traditional, inter-generational relationships in service of social, personal and business development.

Loud Thunder International, Inc.
Great Falls, Montana

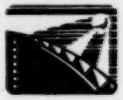
To unify the community through affordable housing and strengthen long-term resolve to regain federal recognition. This housing project will improve living conditions and stimulate culturally viable economic development for a displaced people, the Ahon-to-ays Band of Ojibwa.

Nanticoke-Lenni Lenape Indians
Bridgeport, New Jersey

To undertake land acquisition for an ecotourism and learning center, from which revenue will fund the tribe's long-term campaign for federal recognition. An extensive learning process has brought a dedicated group of volunteers much closer to their goal of re-establishing the tribe and building its land base.

Native American Business Association of the Coeur d'Alene Reservation
Plummer, Idaho

To enable Native American-owned businesses to develop tourism on their own terms through a coordinated marketing campaign. Capacity-building and unified purpose have "grown" the organization from 11 members to 25 during the grant period.



Native Prairie Gardens
Pine Ridge, South Dakota

To match growers of organic produce with buyers in the local market, while exploring a greater range of options for food production and distribution. The two lead coordinators have organized a Pine Ridge Reservation-based growers' cooperative incorporated in the state of South Dakota. Educational and promotional efforts have redoubled due to an outpouring of interest on the reservation in organic gardening.

Nez Perce Young Horseman Program
Lapwai, Idaho

To foster entrepreneurism in Nez Perce youth through a program that reintroduces a Nez Perce breed of Appaloosa. Through "sweat equity," Nez Perce youth can work for their own foal, instilling a sense of accomplishment.

Pte Hca Ka, Inc.
Gettysburg, South Dakota

To organize efforts to restore the reservation's prairie grass ecosystem, encourage the cultural eminence of the buffalo, and provide buffalo byproducts for the value-added efforts of local artists and craftspeople. By building up its capacity, Pte Hca Ka ("all buffalo" in Lakota) hopes to enhance specific programs in furtherance of the group's goals.

Southern California Coalition of Tribes
San Diego, California

To gain access to federal surplus property — in this case, military bases scheduled for closure — through a base closure conference. The conference instructed representatives from more than 20 tribes and Indian organizations nationwide in the process of laying claim to federal surplus property.

Roy Stone
Manderson, South Dakota

To create a business calendar, based on Lakota culture and tradition, that would guide tribal offices and Indian-owned enterprises in scheduling work and holidays.

Standing Rock Tribal College
Fort Yates, North Dakota

To improve the institution's financial viability and self-reliance through strategic training for key staff at the Fundraising School of the Indiana University Center.

Tohlakai Christian Business Opportunities
Gallup, New Mexico

To establish a microloan fund for the informal sector entrepreneurs on the Navajo reservation to access appropriate levels of credit. The initial phase of the microloan program includes organizing, financial training, marketing, fundraising, and the preparation of policies and procedures for governance.

Tehawanese Webster
Hilo, Hawaii

To provide vocational skills and job training in a safe, culturally sensitive environment for Native Hawaiian youth.

Donna Wilkie
Neah Bay, Washington

To reintroduce ginseng to Washington state's Olympic Peninsula, as an alternative economic development strategy to deforestation. Launched as a family project, the intent is for the Makah Tribe to preserve its forest and still prosper.

Wolakota, Inc.
Mobridge, South Dakota

To revive traditional housing as a remedy against the drastic housing shortage on the Standing Rock Reservation, and as an alternative to the deficient and culturally insensitive federal housing programs already in place. Implications for cost efficiency, energy conservation and the environment, as well as the planning, construction and maintenance process, will stimulate the regional economy.

Start-Up Grants

Alliance of Tribal Tourism Advocates
Flandreau, South Dakota

To expand the tourism-related economic enhancement and value-added activities of ATTA member tribes through technical assistance, intertribal promotions and an inter-reservation tour package.

Cocopah Indian Tribe
Somerton, Arizona

To respond to the demand for skilled tribal labor, created by increasing construction activity, through a Building Trades Training Program. The multi-disciplinary, holistic program will improve overall skill levels and productivity within the tribe, and address major work related social issues such as alcoholism, absenteeism, lack of motivation and low adult literacy.

Council of Athabascan Tribal Governments
Fort Yukon and Stevens Village, Alaska

To assert control over traditional use areas and resources that are threatened by improved access to the Yukon Flats Valley. Once federal programs are assumed by the village, funding will be directed to the subsistence use and pro-environmental priorities of Alaska Natives. Other Athabascan communities are heavily involved in the process and expect to follow the examples set at Stevens Village.

Fort Belknap Community Council
Harlem, Montana

To create profitable, buffalo-based businesses, in particular a "Native American Raised" buffalo meat wholesale provider through the tribally owned meat service center. In conjunction with the InterTribal Bison Cooperative, testing is underway of the economic viability of various value-added processes and marketing strategies which will ensure the financial success of the enterprise.

InterTribal Bison Cooperative
Rapid City, South Dakota

To organize the sale of buffalo meat and byproducts for the 36 member tribes, through a system that both meets consumer demand and maximizes the profits from these sales. Specific "mini-plans" — one for marketing meat, one for hides, another for bones and skulls, and so on for each possible use of the buffalo — will offer the member tribes a choice of markets without forcing intertribal competition.

Intertribal Geographic Information Systems Council
Pendleton, Oregon

To facilitate the tribal use of geographic spatial data in the enactment of resource management plans, development strategies, political self-determination processes, and projects for economic self-reliance.

Kalalea Farmers Association
Hilo, Hawaii

To produce growhouse-raised, organic vegetables to compete in the marketplace with imported produce. The project will re-establish organic vegetable growhouses destroyed by a hurricane. Crops will be rotated among association growers in order to minimize competition. Additionally, the program will educate and organize Natives of the eight Hawaiian islands on food production for the home table and domestic market, and ultimately produce self-sufficiency.

Montana Indian Manufacturers Network
Billings, Montana

To identify new business opportunities for Montana Indian manufacturing businesses directly affected by cutbacks in the defense industry. The project will explore the use of an equity fund and equipment leasing program that would enable the manufacturers to re-configure their facilities for the needs of non-defense production.

Native American Women's Health Resource Center
Lake Andes, South Dakota

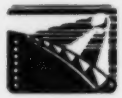
To expand the revenue-generating capacity of the center's clearinghouse of culturally specific health education materials. The project involves developing financing alternatives to the historically high dependency of non-profit organizations on grant income.

Northern Circle Indian Housing Authority
Ukiah, California

To provide much-needed housing for Native Americans in Northern California by establishing mortgage financing options. A revolving loan fund will enable members of 13 tribes to afford downpayments and small renovation and repair expenses.

SOAR Development Corporation
Hogansburg, New York

To establish a small business investment and equity corporation for members of the Mohawk Nation. The project will explore similar "best practice" economic development models currently in use in their region, so as not to duplicate efforts as they craft their equity program.



Tináa Corporation
Juneau, Alaska

To expand the capacity of the corporation's Tináa Fund to make microenterprise loans and provide training in finance and business management. The Tináa Fund is a microenterprise loan provider serving Juneau and five geographically remote Tlingit and Haida villages in southeast Alaska.

Touch the Earth Foundation
Fort Collins, Colorado

To enhance capacity for ecotourism as a reservation-based economic development strategy. The grant will apply to reservation-based non-profit camp sites, modeled after an operating ecotourism and cultural exchange youth camp at Fort Belknap, Montana.

White Earth Land Recovery Project
White Earth, Minnesota

To generate revenue for land recovery, through an agricultural and marketing program as well as a direct mail campaign. Cultural recovery, environmental conservancy, and development of the traditional subsistence economy are equally important parts of a long-term holistic process.

Working Capital Grants

Hopi Foundation
Hotevilla, Arizona

To broaden existing village-initiated services to tribal members, in accordance with holistic approaches to a sustainable economic system based on "itam naap yani," a traditional spiritual teaching that means "we are responsible for our destiny."

Mni Sose Intertribal Water Rights Coalition
Rapid City, South Dakota

To reacquire Missouri River water rights and increase the economic potential of hydropower generated by dams serving tribes in the Missouri River Basin. Five of the 28 Mni Sose tribes are devising water use and utility codes with a view toward installing their own utility departments, thus taking direct control of their natural resources.

Porcupine Clinic Health Board
Porcupine, South Dakota

To strengthen the financial viability and lessen reliance on grants through the creation of a comprehensive development effort. The initiative includes an aggressive fundraising effort and direct mail campaign designed to put the health clinic on a financially stable footing.

Shoalwater Bay Oyster Company
Tokeland, Washington

To expand the tribe's chemical-free oyster enterprise and develop a natural resource management plan. As the enterprise increases tribal revenues, access to subsistence harvesting of shellfish will increase household income.

Sicangu Enterprise Center
Mission, South Dakota

To build capacity for managing the delinquency and default rates of the microenterprise loan fund through holistic approaches. Institution building and comprehensive fundraising will ensure that the enterprise center remains an anchoring economic entity in the Rosebud Sioux community.

Zuni A:Shiwi Publishing
Zuni, New Mexico

To preserve Zuni intellectual property and generate revenues through the publication of a series of books by and about Zuni people. The books, presenting Zuni culture and traditions to outsiders and pueblo members, will provide revenue which in turn will subsidize other socioeconomic ventures.

Development Capital Grants

Native Action
Lame Deer, Montana

To build and demonstrate the tribe's ability to nurture a holistic tribal economy as a viable alternative to environmental exploitation of the Northern Cheyenne reservation. Native Action is establishing a sustainable economy through development of strong leaders and institutions, rooted in Northern Cheyenne culture.

First Nations Development Institute
1993-95 Foundation and Institutional Supporters

First Nations Development Institute does not seek or accept federal funding but relies on the generosity of grantors, investors and private donors. They are gratefully acknowledged. First Nations is a member in good standing of the Council on Foundations, whose purpose is to promote responsible and effective philanthropy.

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Other First Nations supporters include anonymous and individual donors. We are proud to be a member of America's Charities, a charitable federation of non-profit organizations. We also appreciate the support of those individuals who have contributed through the Combined Federal Campaign. First Nations welcomes the support of individuals, foundations, corporations and others whose generosity makes possible our efforts. For more information about making a tax-deductible charitable contribution, or how to include First Nations in your will, please contact our Development Office at 540/371-5615.

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INDEPENDENT AUDITORS' REPORT ON THE FINANCIAL STATEMENTS

To the Board of Directors
First Nations Development Institute
Fredericksburg, Virginia

We have audited the accompanying balance sheet of First Nations Development Institute as of June 30, 1994, and the related statements of support, revenues and expenses and changes in fund balance and functional expenses for the six months then ended. These financial statements are the responsibility of management. Our responsibility is to express an opinion on these financial statements based on our audit.

We conducted our audit in accordance with generally accepted auditing standards. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation. We believe that our audit provides a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of First Nations Development Institute as of June 30, 1994, and the results of its operations for the six months then ended in conformity with generally accepted accounting principles.

Tingler & Miller

Fredericksburg, Virginia
September 7, 1994

607 WILLIAM STREET • SUITE 300 • FREDERICKSBURG, VIRGINIA 22401
(703) 373-1411 • FAX (703) 373-0934

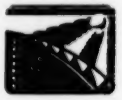
BALANCE SHEET

Combined Balance Sheets
Six Months ended June 30, 1994

	Unrestricted Fund	Restricted Fund	Loan Fund	1994 Total All Funds	1993 Total All Funds
ASSETS					
Current Assets					
Cash and cash equivalents	1,482,161	—	953,503	2,435,664	3,081,644
Receivables					
Interfund	—	1,552,563	—	1,552,563	1,745,080
Other	3,490	—	—	3,490	10,641
Inventory	14,878	—	—	14,878	9,933
Prepaid expenses	13,115	—	—	13,115	5,897
Property & Equipment					
Furniture and fixtures	61,913	—	—	61,913	56,353
Computer equipment	79,083	—	—	79,083	76,974
Leasehold improvements					3,958
Less accum. depreciation	(80,864)	—	—	(80,864)	(80,908)
Other Assets					
Notes receivable	—	—	10,000	10,000	10,000
Investments	1,315	—	—	1,315	890
Security deposit	4,304	—	—	4,304	—
Total Assets	1,579,395	1,552,563	963,503	4,095,461	4,920,462
LIABILITIES & FUND BALANCE					
Current Liabilities					
Current maturities of L-T debt	—	—	50,000	50,000	550,000
Account payable & accrued exp.	52,348	—	—	52,348	61,747
Deferred revenue	—	1,552,563	—	1,552,563	1,745,080
Interfund payable	1,552,563	—	—	1,552,563	1,745,080
Long-term Liabilities					
Long-term debt, less current maturities	—	—	725,000	725,000	675,000
Fund Balance (deficit)	(25,516)	—	188,503	162,987	143,555
	1,579,395	1,552,563	963,503	4,095,461	4,920,462

INCOME STATEMENT

FIRST NATIONS
DEVELOPMENT INSTITUTE



Statement of Support, Revenue & Expenses, and Changes in Fund Balances
Six months ended June 30, 1994

	Unrestricted Fund	Restricted Fund	Loan Fund	1994 Total All Funds	1993 Total All Funds
Public Support					
Grants & contributions	45,932	482,395	—	528,327	1,034,594
Total public support	45,932	482,395	000,000	528,327	1,034,594
Revenues					
Sales less cost of sales	7,910	—	—	7,910	10,047
Program services fees	1,939	16,805	—	18,744	18,874
Interest Income	6,989	21,390	17,962	46,341	72,217
Publications	463	—	—	463	1,821
Other	3,985	—	—	3,985	10,163
Total revenues	21,286	038,195	017,962	077,443	0,113,122
Total Public Support & Revenues	67,218	.20,590	.17,962	.05,770	147,716
Functional expenses					
Administrative	121,128	—	—	121,128	247,365
Eagle Staff Fund	—	204,577	—	204,577	644,117
FNA/Marketing	—	67,979	—	67,979	139,033
Oweesta	—	137,778	11,155	148,933	184,864
TCEMP	—	17,283	—	17,283	54,376
Fundraising	95,675	—	—	95,675	80,448
Total expenses	216,803	427,617	011,155	655,575	1,350,203
Support and revenue over (under) expenses	(149,585)	92,973	6,807	(49,805)	(202,487)
Other changes in fund balance					
Net transfers from unrestricted fund to restricted fund	92,973	(92,973)	—	—	—
Fund balance, beginning	(38,141)	—	181,696	143,555	346,042
Prior period adjustment	69,237	—	—	69,237	—
Fund balance (deficit), ending	(25,516)	000,—	188,503	162,987	143,555

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